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THE CHINESE WOMAN.

UNITED MISSION STUDY—CHINA'S NEW DAY.

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IT IS DIFFICULT to give a true picture of the Chinese woman. It is impossible to make general statements which will at the same time be accurate in all cases. The different classes of society and the different locations have varying conditions.

One might write of the American woman describing her as an idler, living in luxury, attended by servants, or dwelling in hotels giving all her time and energy to society and amusements; another might tell of her intellectual achievements, of her great ambition to excel in educational and professional work; still another might describe her as a poor overworked woman, laboring in factories, living in crowded unsanitary tenements. Each separate writer would give the truth of the class of which he wrote but he would not give a true picture of the American woman. This must be done by one who would portray the middle class woman who is neither very rich nor very poor, the careful housekeeper, the prudent wife, the devoted mother, who is the heart of the American home and the bulwark of the United States Republic.

China has the very high class and the very low. The great middle class seems to be lacking. Writers have different estimates of the Chinese woman. Some give us a very dark picture while others present the bright side.

Compared with the women of other non-Christian lands, the Chinese woman is doubtless more highly esteemed than they. The wrongs inflicted upon women who live in lands that know not Christ vary in degree rather than in character. There are many sorrows that all have in common. But the strict seclusion of the Mohammedan, the crushing bondage of child marriage and widowhood of India are mollified in China. The lot of the Chinese woman is more tolerable than any of her kind under the religion of Hinduism or Mohammedanism. The only way to come to a true estimate of her condition is to compare her with the highest type of ideal Christian womanhood.

Let us look first at

THE HERITAGE OF THE CHINESE WOMAN.

The Chinese have boasted of their ancient and highly developed civilization, yet they have shown a fatal weakness in

their contempt for girls. Boys are always more welcome than girls in the Chinese home. The reason is pure selfishness. The girl is always an expense. She has no way of earning a livelihood. Her wedding means additional outlay, and when she goes to her husband's family she is no more regarded as a part of her own parents' family. Underneath all this is a religious basis. According to ancient custom, a Chinese girl cannot offer sacrifices to her ancestors.

One of the common proverbs is "A girl is worth only one tenth as much as a boy" and another popular saying is "The most ideally excellent daughter is not equal to a splay-footed son."

As early as the year 800 B. C. we find this distinction between boys and girls expressed in one of the classical "Odes,"

"When a son is born—in a lordly bed
Wrap him in raiment of purple and red;
Jewels and gold for playthings bring
For the noble boy who shall serve the king.
When a girl is born—in coarse cloth wound
With a tile for a toy let her lie on the ground
In her bread and her beer be her praise and her blame
And let her not sully her parents' good name."

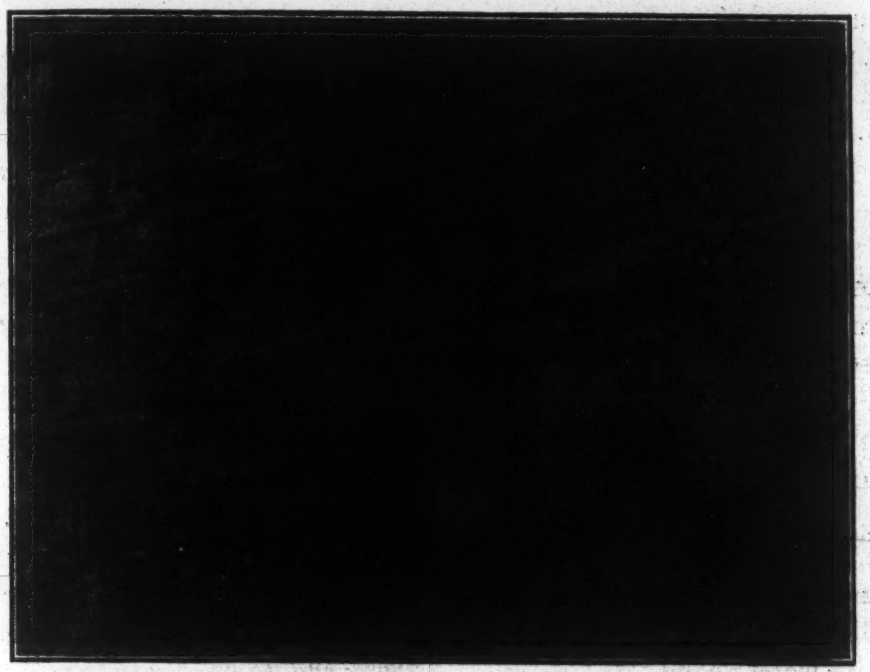
It does not follow that girls are always unwelcome. The fortune-tellers who allot happiness to families fix the ratio of five sons to two daughters. Should there be a wrong proportion, however, the mother is blamed and so callous has the parent heart become through centuries of wrong thinking that mothers in desperation will actually destroy their own girl babies. This is beyond the conception of Christian mothers in this land. There are no superlatives in our language strong enough to express the intensity of our love for our little ones. Of course the Chinese mother knows it is wrong to destroy life, but the pressure of poverty and the scorn heaped upon her are too much to resist. It is impossible to tell what proportion of girls are thus destroyed but in some places it has been so great as to seriously affect the proportion of the sexes. Native tract societies publish books and tracts exhorting people against the practice. Sometimes magistrates have issued proclamations forbidding it, but it is a crime that no law can touch. Only the transforming power of Christian ideals can save these innocent lives.

I like to think that amid all this cruelty there are many, many Chinese mothers who are strong enough and courageous enough to defy custom and the taunts of unkind friends, and to pour out the wealth of a mother's love upon their helpless girl babies.

Another custom almost equally revolting is the sale of girls. The pressure of poverty is doubtless the chief reason. Some of these girls become slaves in the richer families and some enter places of shame. Dr. Ida Kahn, a Chinese woman, has said, "Slavery exists in China and that to an appalling extent. The rich people regard slave girls as indispensable as so many pieces of furniture." Oftentimes these girls are treated well, but frequently there creep out into the world stories of horrible treatment.

The age-long custom of foot-binding is familiar to us all. Just how this originated is a much disputed question but it is certain that it is the heaviest cross laid upon women in a state of civilization. The suffering heaped upon nine-tenths of the little girls of China, is unspeakable. All through life the greatest discomfort is endured and often paralysis ensues. Physicians find eczema, ulcerations and even gangrene resulting from the practice.

It is gratifying to know that the New China disapproves of this custom; that



Courtesy of American Tract Society.

FOR THE RECEPTION OF "UNWELCOME BABIES" IN CHINA.

The hole in the wall is the door through which the children are placed. Neither the face of the mother nor the receiver of the babe can be seen by each other. Hence there is no identity. Once in, the child slips down on a sliding shelf and is the property of the institution. It is the saddest commentary on homeless heathendom.

Courtesy of American Tract Society.

WAITING!

This picture, taken by Miss Edna P. Dale of Wuhu, China, shows the crowd of women lining up to the gates of a building known as a heathen nursing-home. It is supported by voluntary contributions, and by the profits of its stock-in-trade. The children are nursed and nourished by poor peasant women, who take the children to their homes and receive a small sum each month on bringing the child back again so that those in charge may see if it is sufficiently nourished.

the government has ordered that no bound-footed girl shall be admitted to school and that public sentiment is so aroused that progressive women are doing all they can to restore their feet to normal size. Sometimes these new women may be seen "eagerly comparing feet to see whose are largest."

Old customs die slowly and perhaps a whole generation will pass before foot-binding is given up. The reform has touched but the few. One writer says, "I feel sure that three-fourths of the women are still bound. It is safe to say that at the present moment there are in China seventy million pairs of deformed, aching and unsightly feet—the sacrifice exacted of its womanhood."

The Chinese man is continually reaching out for a new generation. This overpowering desire for plenty of children and grandchildren to worship his departed shade has led to the custom of early marriage.

The Chinese girl in common with other girls in non-Christian lands has no deciding voice in this transaction which affects her own life so vitally. For that matter the young man has no voice either. The parents make the arrangements, usually through a go-between.

The Chinese "Odes" say

"How do we proceed to split firewood
Without an ax it cannot be done.
How do we proceed to take a wife
Without a go-between it cannot be done."

Wedding ceremonies vary somewhat in different sections of China but some customs are common all over the land. Presents of various kinds, including money, are sent by the husband's family to the bride's family. Then the bride's parents send back furniture, bedding and clothes for the use of the bride. On the day set by the augur, a long procession composed of lanterns, bands, flags, clowns and a gilded sedan chair arrive at the bride's door ready to bear her away to her new home. She appears unwilling, sometimes even locking herself in a room and must be forced to come out and prepare for the journey. We can well imagine that her reluctance is not altogether feigned. A Chinese girl in this country in writing of a wedding ceremony assures us that this time of parting is in many homes a time of great sorrow.

When the procession reaches the home of the groom, the bride is taken into the house. The young husband and wife worship before the ancestral tablets. Then in an inner room he lifts the veil from her face and for the first time beholds his bride. After drinking wine from the same glass they are declared man and wife.

The old classics have some beautiful bits of love songs which would indicate that at one time the nobler emotions were paramount in the hearts of men.

The Bridegroom rejoices thus:

"With axle creaking all on fire I went,
To fetch my young and lovely bride
No thirst or hunger pangs my bosom rent—
I only longed to have her by my side.
I feast with her, whose virtue fame has told
Nor need we friends our rapture to behold.

* * * * * * *

I praise her while we feast, and to her say
The love I bear you ne'er will know decay."

In reality, this little Chinese girl does not become the "sweet bride, the comfort of my home" as the poet goes on to say. Young and inexperienced, she is thrown among strangers who expect her to bear the heaviest burdens of the house and who are inconsiderate of her feelings. An old Chinese writer says, "the newly married wife should be but a shadow and an echo in the house."

Surely, some one says, she can go to her husband and weep out all her sorrows on his breast. By no means. Should any difference occur between the young

husband's mother and his wife, he must take sides with his mother. The claims of his parents and brothers upon his affections are considered above those of his wife. An old Chinese work dealing with domestic relations, teaches that the loss of a brother is irreparable while that of a wife is not.

It is very bad form for a Chinese husband to be seen talking to his wife in public. Even in the family circle he pays little or no attention to her. This incident will illustrate. "A young man and his wife meet in an empty lane and supposing themselves unobserved, he asks her for the key of the garden gate. She throws it on the ground without looking at him and once indoors rates him roundly for speaking to her in public. 'Suppose,' she says, 'someone had seen us.' "

The question often arises in our Occidental minds, whether or not there is ever any happiness in the non-Christian Chinese home. It is quite certain that there are no particular associations connecting marriage with happiness but perhaps the "lucky stars" sometimes bring together congenial people and real true affection springs up.

Among the well-to-do classes there is a custom that militates against all domestic happiness. In case the wife should have no sons, concubines are brought in. Theoretically, a Chinese man cannot take a concubine without his wife's consent—but of course she consents. Some one says, "A man may not choose his wife but he can choose his concubine; so he may have his love affair after all."

The poor wife has no means of consoling herself, and it is not surprising that many young married women take their own lives. They throw themselves in well or canals, or swallow raw opium. The fact that among the Chinese, suicide is five or ten times as frequent among females as among males throws a piercing light on the inner life of the Chinese people. Dr. Arthur H. Smith says, "Every year thousands upon thousands of Chinese wives commit suicide, tens of thousands of other people are thereby involved in serious trouble, hundreds of thousands of yet others are dragged in as co-partners in the difficulty and millions of dollars are expended in extravagant funerals and ruinous law-suits. And all this is the outcome of the Confucian theory that a wife has no rights which a husband is bound to respect."

THE CHARACTERISTICS OF THE CHINESE WOMAN.

Those who know the Chinese women love them. Isabella Bird Bishop, who made such a profound study of the women of the East, says, "Of all women of the Orient, I love the Chinese women best, they have so much character and are so womanly." The Deputation of the American Board said, "The modesty, strength and reserve of the Chinese women have impressed us profoundly."

In spite of their limitations many of them have developed some fine qualities. They are women of strong character. There is no doubt but that the women of China have conserved the ancient religions and superstitions. In theory the Chinese woman is honored, in practice she is abused. But there have been through all the long ages of Chinese history a few women who have had enough strength of character to command the respect of the men of their family and sometimes a wider circle. The Empress Dowager who had the most brilliant reign in the history of the Empire is a product of the old regime. It required great strength of mind for the first women to begin to break away from ancient customs and to accept the teachings of the foreigners.

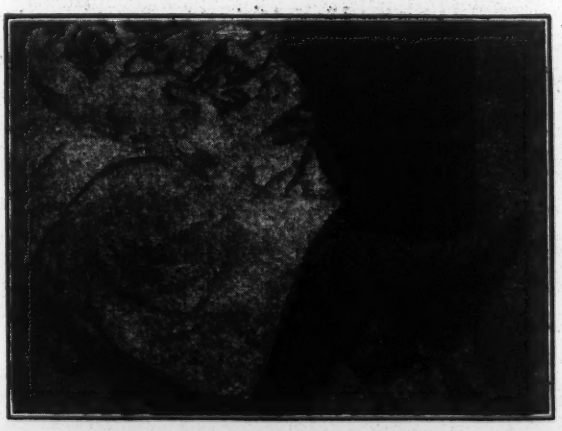
One of the fine Christian examples is old Mother Wang. In the early seventies she decided to send her two daughters to the Mission school. She made a famous journey with Clara and Sarah from her home in Shan tung to Peking, on a wheelbarrow. It was a distance of four hundred miles taking sixteen days for the jerky ride over uneven roads.

Ethel Daniel Hubbard says, "Mrs. Wang belonged to an old respected family. There was by nature a certain queenly element in her which made her an undaunted Christian. She had become convinced that foot-binding was wrong and she fully expected to have her daughters' feet freed from the bandages as soon as they entered school. When the new shoes and stockings were produced and the unbinding process began the mother at first smiled approvingly, saying, 'God's will be done, let the feet be unbound.' Then her fine face quivered with emotion and the slow tears came. She wrung her hands and walked restlessly up and down the room. 'Unbind only the feet of one, and let the other child's remain bound,' she begged piteously. And then she reproached herself for her weakness. It was a conflict between the old life and the new, and it cost to give up the old ways. The tiny foot was a sign of gentility, of high social standing, and family pride put in its claim. But the new faith triumphed over the old custom and Mrs. Wang's face became quiet and earnest. 'Go on,' she said, 'it shall be done.' Thus the victory was won in the life of that stately woman of an ancient race."

The Chinese woman is "intellectually able." Though the early missionary teachers were ridiculed for trying to teach girls yet they demonstrated in a very short time that Confucius was wrong in saying that woman was a "soulless, mindless creature." Girls proved to be good students, able to master the subjects of their books as well as their brothers could do. Many were graduated from the mission schools in China, a few came to the United States for higher study. Those who have been thrown in contact

"INASMUCH"

She came to the Christian Hospital in Nanking with a terribly distorted and mutilated foot—the result of the cruel and disastrous practice of footbinding. All that Christian love and skill could do was done for her; but hers was a hopeless case. Under the anaesthetic her feet were amputated. She pleaded with the missionaries to shield her from a life which would be worse than death. To-day she is a bright little Christian, and under the care of Principal Miss Emma Lyon, in the Nanking Christian College, is a living witness to the uplifting saving power of the Gospel. "Inasmuch." The lower illustration shows her foot in Necrosis.



Courtesy of American Tract Society.

CHINESE "GOLDEN LILLIES"

This is the name given to the crushed and bound feet of Chinese girls and ladies. The fashionable size of a shoe would average from 3½ to 4 inches. The shoes are beautifully embroidered, and are mostly made at home. They are fastened on with silk straps, and taper to a delicate point.

with these Chinese girls have marvelled at the intellectual feats which they accomplished.

These women are able to use their knowledge to good advantage. Those best known to us are the physicians, Drs. Ida Kahn, Hu King Eng and Mary Stone. These and others have gone back to China where they are doing great work for their sisters.

Some of these women have become evangelists and teachers. One Miss Yin Ling-tsu has translated a number of school and church books into the Korean language.

Unselfishness is another characteristic of the Chinese women. The girls in St. Mary's school make lace and sell it. The proceeds support two day schools.

In the days of the siege of Peking in 1900 during the Boxer uprising there were many native Christians taken into the legation. Some doubted the wisdom of this but they soon proved their worth. During the long, hot, trying days, those Chinese women gave their whole time and strength to the defense. They sewed, made sand-bags and rendered every service in the most cheerful manner.

In places of trust the Chinese women are noted for their faithfulness and untiring watchfulness. This has been abundantly proven in their excellent services as nurses in hospitals.

Prof. A. E. Ross in *The Changing Chinese,* says: "All who work with the women of the yellow race are enthusiastic over their possibilities. But no testimonials are needed. Their faces are full of character—as fine as the faces of women anywhere. All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered, cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their 'undeveloped resources'—their womanhood."

THE CHANGING CHINESE WOMAN.

Could the missionaries of fifty years ago have looked forward they could never have prophesied that so great changes would come so soon in China. One of the most radical changes is the new status of woman. A long time ago Confucius said, "It is a law of nature that woman should be kept under the control of man and not allowed any will of her own."

For more than a hundred years the Western woman has been touching a few of the millions in China. Naturally the ideals of Christian womanhood held up awakened a spirit of inquiry. The Chinese school girl began to ask herself, "Why must I suffer such unspeakable agony with these crippled feet? Why do none of the women of this village know how to read? Why am I not allowed the freedom of these white women? Why do parents differentiate between boys and girls? Why may I have no voice in deciding whom I shall marry? Why must I go to live with people I have never seen? Why may I not worship my ancestors? Why am I so helpless? Why is there no comfort in life and no hope for the life after death?"

Every fresh touch with Western thought emphasized the difference between the women of the East and the women of the West. The women of China began to feel the "ground swell of women's movements" all over the world and they began to move too. To be sure they have a long way to come before they catch step with their sisters of the Occident, but they are following hard after.

The educated men began to advocate some changes that would place their

women on a higher level. A Chinese editor, wrote, a few years ago, suggesting improvements in the legal status of women. The total abolition of polygamy he thought might be premature, but this aim should be kept in mind! Another writer referring doubtless to the higher classes "proposes by way of enlarging woman's world that she shall not be confined to the house but be allowed to circulate as freely as Western women but she must hide her charms behind a veil."

The New Women of China had a far larger program than this for themselves. The chief desire seemed to be for education. How circumscribed their lives had been! How little they had known of the great busy world and all the things that had been happening in other lands.

Through schools and books and periodicals a great knowledge came to these girls and women and longings for a wider sphere of usefulness. The changes wrought have been marvelous. "Milleniums of Confucianism have not produced the mighty changes wrought by ten years of Christian teaching."

In a *Gazette for Young Women and Girls,* the following new ideas are proclaimed: "Oh ye 200,000,000 of Chinese, our sisters, listen! In China it is said that man is superior and woman inferior, that man is noble and woman vile, that man should command and woman obey, but we are not under the domination of man. * * * The woman who remains in ignorance wrongs not only herself but also her family and her country."

Young women are pressing into professional life. Many are becoming teachers, doctors and nurses and now some young women are asking for a law school. These educated women have felt the need of touching other women and thus enlarging the circle of their usefulness. Mass meetings for women are now becoming quite common in the cities of China. One of the most important of these was held in Peking, January, 1911.

When it was known that the Christians of England were anxious that no more opium should be sent to China, two leading women, Mrs. Feng and Mrs. Kung, called a meeting that might express the feelings of the Chinese women against this great evil. About eight hundred women, largely from the official class, were present. There were anti-opium songs sung and a stirring address made by Mrs. Feng. Then the ladies were asked to sign their names to a petition, which was to be sent to England, protesting against the importation of opium. Nearly all present signed it and within six weeks they secured the signatures of 3512 women.

In the recent Revolution there were many women who gave themselves to the cause. Madame Su, a Cantonese lady sixty-five years old, is a speaker of great power. Some months ago she was speaking before 1,200 Chinese students in Tokio, Japan. When she pictured the wrongs that their country had suffered and appealed to their "love country" heart "there was not a dry eye in the house."

The two Wu sisters have done much public speaking among the Chinese students in Tokio. A Japanese writer says, "It was a cold house indeed which could sit unmoved when from the flower lips of the young women fell the bitter words of denunciation against the crimes and wickedness of the Manchu usurpers at Peking. If you were to take the words of the Chinese students these sisters were and are by far the most eloquent advocates of the revolutionary cause."

The New Woman of China asked for

the ballot. The Provisional Assembly which met at Nanking passed a resolution expressing an opinion in favor of equal suffrage. When the National Assembly opened it was reminded of the Provisional Assembly's action but the Suffrage Act passed made no provision for women's votes.

Many of the girls breaking away from the old customs are going to great extremes in adopting new ways. For several years there have been formed "All pure sisterhoods" and "Never-to-marry" sisterhoods. These girls take a vow that they will never marry.

In *Village Life in China,* Dr. Smith tells of a girl who belonged to one of these societies who was compelled by her parents to be married. She tried every means possible to escape; she tried to take her own life, but was so closely watched that she did not succeed in her attempt. She was finally taken by force and turned over to her husband. By bribing a servant she was able to escape. She went to her sisterhood and they all joined with her in terminating their lives by jumping into the river.

There are other girls in China to-day who have heard of the love and courtship of the West. These "liberty girls" as they are called have undertaken to settle their own heart affairs. They imagine that the Western style means absolute freedom and do not realize the restraints our young people are under.

Some of the fast young men and young women are having parties where wine, cigarettes and poker are the chief means of amusements.

The Chinese girls in the large cities are moving "confusingly fast." One of the fine women of China has said that in the government schools, the girls learn license rather than liberty and she very wisely adds that only a Christian education can give the girls the moral restraint necessary.

Another phase of this question is the adjustment of the relation between men and women. Few young men understand the attitude they should have toward these educated girls. Few are ready to appreciate right standards of social and moral life and to show the young women the courtesy and chivalry which environ our American girls.

A visitor in China asked an intelligent lady, "How long will it be before your mothers will let their daughters go buggy-riding of an evening with your college boys?" Like a flash she answered, "A hundred years."

Those who are laboring for the uplift of China to-day realize that this is a time of crisis. There are many dangers in this period of transition. The times are fraught with peril. Old traditions are overturned and new standards are not yet set up. The old restraints are thrown off and wise counsel is needed to guide the young people along safe paths. The social conditions to-day in China are plastic. To mold the New China is the great opportunity of the Church of Jesus Christ.

THE CHRISTIAN CHINESE WOMAN.

When Chang Chih-tung wrote his epoch-making book he said, "*China's Only Hope* lay in imitating the West." He was not altogether right. China's only hope lies in Christianizing China's women.

"The emancipation of woman is one of the watchwords of the advanced movement in China." Changes are sure to come in the lives of these millions of women. No very clear ideals are before them except that they want to break away from the old customs and adopt something new. If they are to develop into the highest, truest type of woman-

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A CHINESE CHRISTIAN ENDEAVOR SOCIETY OF SCHOOL GIRLS.

hood nothing short of the teachings of the Man of Galilee should be their guide.

It is a surprising fact to us in America to know that by far the smaller part of the membership of the church in China is composed of women. The importance of winning more women and girls is very keenly felt by all the missionaries. About fifty years ago one missionary association turned its chief attention to the men. A church of some strength was built up and developed in their district. How vexed and disappointed they were a few years later to find the rising generation turning back to idolatry. The reason became plain. The mothers had not been won to Christ nor instructed in the truths of the church.

Degrade her, abuse her, veil her, imprison her, do what you will, woman will always have a mighty influence because she mothers the race and "China will never be profoundly affected until its women are profoundly affected."

All over China to-day there are thousands and even tens of thousands who are followers of the Christ. They have come from every walk of life and they are beginning to have a large part in the extension of Christ's kingdom in that land.

Rev. Charles Scott of North China describes a gathering of Christian women for a conference in his district. Several hundred came from miles around. Some walked, some came on donkey back, some in mule litters, some in wheelbarrows, some in springless Chinese carts to this long heralded and eagerly anticipated conference for Christian women. They were women who had once lived in deepest sin; they had been guilty of the awful unnatural abominations of the heathen world. The writer says "Out of such a pit had Jesus the Saviour digged them. You at home cannot imagine the meaning of such a Christian conference for the redemption of the womanhood of China until something of the homelessness, the lovelessness, the lostness of their lives has been rolled upon your conscience."

These women in their meeting decided that a knowledge of the Scriptures is China's only hope. They decided to start

a Bible training school and out of their poverty they gave, even parting with their jewelry in order to help forward the cause.

The program was carried out in a way that was practical, broad-minded, patriotic and spiritual. The subjects discussed, reveal the new world into which these women had stepped and the new vision of life that had come to them; "The Importance of Christian Women's Prayer Conference; Winning the Children to Discipleship; How should the family be taught and nourished in the Doctrine; The Household's Health safeguarded by the Christian Mother; How ought Husband and Wife to treat each other; Every Christian's eye fixed on the Goal; Winning non-believers to Christ."

The Christian women of China are having influence as home makers. They are those who open their mouths with wisdom and in whose tongue is the law of kindness, who look well to the ways of their households and eat not the bread of idleness.

Miss Newton of Peking writes of one of her girls, "I have watched carefully her treatment of her children and I have never seen a foreigner who seemed to me more conscientious, judicious and self-controlled. When the children are cross or mischievous she doesn't shriek at them and threaten to throw them in a pit of yellow earth. Why not? That is the style of home training she was accustomed to from her mother. Simply because several years in a Christian boarding school developed in her refined and womanly qualities."

Many of the wives of Christian ministers and teachers give splendid examples of industry, cleanliness and child-training. Mrs. Teng of Peking is a woman of great ability and a splendid mother to her five children. She is so systematic that she can accomplish as much as two ordinary women. She does the work of her household, makes the clothes, shoes and stockings, teaches a part of the day in school, studies English herself and directs the education of her children. She can braid the hair of one child in the morning while two others stand on either hand each reciting a different lesson from the classics.

She is a forceful speaker in prayer meetings, and literally pours out her own life to help other women find the life more abundant.

The Church in China is coming to recognize the efficiency of these women. In the summer of 1912 probably for the first time in the history of the Church of Christ in China a woman was appointed deacon. Miss Lem, a physician is one of the deacons of the London Missionary Society Chinese church in Canton.

A CHINESE CHRISTIAN WOMAN
THE WIDOW OF PASTOR HSI

The photograph shows the warm padded coat worn in winter. Mrs. Hsi holds a Bible in her hand. The Chinese woman is despised and neglected and left untaught. Probably no more than one woman in one thousand can read a single character.

One woman who had given herself to evangelistic work among women attracted so much attention that men came asking to be admitted to her meetings. Another lady who is a leading educator is a speaker of great power. Some time ago when the Presbyterian Church of Canton was considering the question whom it should call to its pulpit one of the elders said that he would rather listen to this woman than to any one he had ever heard.

The Christian women of China have shown a self-sacrificing spirit in the work of the Church. Christ has made life sweet to them and they want to pass on the knowledge of this blessing. A worker in a refuge home in Shanghai had laid in her hand by a young Christian a package of coin with the words "I have been saving it for ten years. It is almost all the money my husband has given me to buy medicine or special food or to see some new doctor. You need not send any receipt and do not mention my name. I am so happy to give this to God and to give it here." How much love and sacrifice such a bundle of coppers represented. When the money was counted it was found that there were twenty dollars in small coins just as she had received them and given them one by one to God.

The Christian life exalts woman in the eyes of her neighbors. Many of them show in their faces a radiant joy and uplift of soul that can come only from the indwelling Christ who gives the "peace that passeth understanding." It is not strange then that villagers took a certain saintly Bible woman to be a "relative of God."

I wonder if I have made you see the Chinese woman as I see her to-day. In her untouched state, a suffering, abused, ignorant, unhappy woman; by nature, strong, patient and capable; in her period of transition, treading dangerous pathways, grasping for undefined ideals; in her educated Christian life, the greatest power for the regeneration of China.

The future of China will be molded by its mothers. The opportunity of the Christian church to shape the life of the New Republic is great, the responsibility is tremendous. The work of Christianizing China can go not one step faster than the work for women goes.

To the women of this Christ-blessed homeland no greater problem presents itself than this, How shall we win the 200,000,000 of Chinese women for Christ?

BOOKS FOR REFERENCE.

China's New Day,—Headland.
The Changing Chinese.—Ross.
Under Marching Orders.—Hubbard.
The Education of Women in China.—Burton.
Village Life in China.—Smith.

PERIODICALS.

Women's Life in China.—An excellent article. — *Missionary Review of the World,* February, 1911.

(From an original photograph.)

BRIGHAM YOUNG AND HIS FOLLOWERS IN SOUTHERN UTAH.
The Prophet wearing a tall white hat, is seated left of the center. This picture was taken during one of President Young's annual pilgrimages through the territory.

THE SACRED BOOKS OF THE MORMONS.

By Mrs. S. S. Wilson, Xenia, Ohio.

WE have seen the contrast between the characters and lives of the early apostles of Mormonism and those of the first Christian disciples, faulty though they may have been. Let us now regard the distinctive, religious books of the false faith and see what comparison may be made with our own holy Standard. In their official Compendium of Theology, the Latter-Day Saints tell us that as their "guide in faith and doctrine they accept the Bible, the Book of Mormon, the Book of Doctrine and Covenants, the Pearl of Great Price, and the Sayings of Joseph, the Seer." All but the last-named have been formally accepted by the General Conference of the church.

First: The Bible. The Mormons, then, profess to receive the Bible as a revelation from God. Indeed, they make great use of certain portions of the Word; but they place other books on a level with it, and also wrest its true meaning to suit their own ends. We might, in somewhat the same way, say that the Roman Catholics hold the Bible to be divinely inspired. This they claim to do; but it must be used by the laity only by special permission and in submission to certain ecclesiastical interpretations; and practically other writings are made of equal weight.

In a Mormon Catechism for children, we read:

"Has God given many revelations to men?"

(Answer). "Yes, a great number."

"Where have we any account of His doing so?"

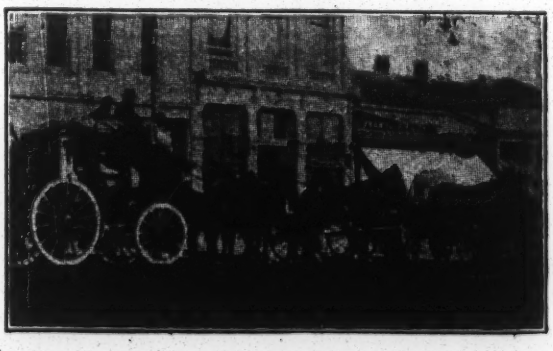
(Answer). "In the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and other publications of the Church of Jesus Christ of Latter Day Saints."

Joseph Smith himself stated that "the Book of Mormon was the most correct of any book on earth, and the keystone of our religion; and a man would get nearer to God by abiding by its precepts than by any other book." Later yet, John W. Taylor said, "Joseph Smith was a prophet; Brigham Young was a prophet; Wilford Woodruff is a prophet, and I know that he has a great many prophets around him; and he can make scriptures as good as those in the Bible." From these witnesses we see that while professing to honor the Holy Word, Mormons

really degrade it, and, as may be expected, use it only incidentally.

Second: The Mormon Bible, or the *Book of Mormon.* Let us turn now to the celebrated Book of Mormon. In a previous article, some explanation was made of the substantial identity, in all probability, of this production with the Spaulding Manuscript, whether or not this latter document had been secured first by Smith or by Rigdon. Almost certainly, in its adapted form, it bears the marks of Rigdon's manipulation. He, having been a minister, would be able to amplify the Scriptural allusions and phraseology; and certain doctrines which he was known specially to affect, reappear in the Golden Bible. All collateral evidences, as well as common sense, induce to the belief that the whole story of miraculous discovery was an atrocious fraud. However, let us hear what that fiction was.

There is a good deal of confusion about the earliest history, and contradictory accounts are given, the prophet himself and his mother being at variance in their falsehoods. But, in general, what the Mormons would have us believe is that in 1820 there appeared to ignorant, vicious Joseph Smith an angelic vision, telling him that all the sects were wrong, and that he must identify himself with none of them. In 1823, another celestial messenger came; and we shall allow the Seer to tell the story in his own words. He asserts that the angel "said there was a book deposited, written upon golden plates, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fulness of the Everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, there were two stones in silver bows (and these stones, fastened to a breast-plate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book." * * * The account continues, "Convenient to the village of Manchester, Ontario County, N. Y., stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. * * * Having removed the earth, and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in and there, indeed, did I behold the plates, the Urim and Thummim and breast-plate, as stated by the messenger. * * * I made an attempt to take them out, but was forbidden by the messenger. I was again informed that the time for bringing them out had not yet arrived, neither would till four years from that time."



THE DAYS OF THE OVERLAND STAGE, 1868

Accordingly in 1827, Joseph visited the hill, and received the sacred golden plates, as well as the breast-plate and the Urim and Thummim. At this point, "Mother" Smith becomes able to bear testimony, as she claims to have seen the Urim and Thummim, and the breast-plate—the latter through a handkerchief. She declares circumstantially that it was

"concave on one side and convex on the other, and extended from the neck downward as far as the stomach of a man of extraordinary size." The Urim and Thummim that were now to take the place of a "peek-stone" with which, in his unregenerate days, Smith had searched for hidden treasures, are said to have been "two smooth, three-cornered diamonds set in glass, and the glasses were set in silver bows that were connected with each other in much the same way as old-fashioned spectacles."

At the beginning, Smith maintained that no one but himself could look upon the sacred plates and still live. Subsequently, however, eleven witnesses claim to have seen them and to have "hefted" them—an elegant expression! Of these eleven, two of Joseph Smith's brothers and his father constitute three. Five others were members of a family called Whitmer, of which Hiram Page, another "signer," was a son-in-law. This connection, we are told, was of Dutch origin and notably superstitious. Witches and strange portents were, with the Whitmers, nothing incredible. It is a significant fact that several of these eleven witnesses apostatized later, of which number were Martin Harris and Oliver Cowdery, the two testifiers whom we have, until now, left unmentioned. The man last named, originally a blacksmith, later a teacher, was always, we fear, a rascal, whose character and reputation were alike unsavory. His "witness," with that of the prophet's relatives and of the credulous Whitmers, scarcely merits notice. To Martin Harris, however, a little individual attention may be given. He seems to have been a strange compound, visionary and yet shrewd. Claims did he make to have visited the moon and to have had interviews with the Saviour and with Satan. This singular man was a reader of the Scriptures and very literal in his interpretation of them; but at the same time, he was reputed to have treated his wife with great brutality. She, at least, seems to have had sound sense, though probably she was uncertain of temper. She utterly disbelieved the story of the new Bible; upon which her husband is reported to have said to her: "What if it is a lie? If you let me alone, I will make money out of it." He was disappointed in this hope, however, as instead of getting money, he had only the privilege of giving what he already possessed to enable the worthy Smith to carry on his projects. Harris, indeed, insisted that the prophet should furnish some specimens of the strange characters engraved upon the fabulous plates. This Smith foolishly did—he said the language was "Reformed Egyptian," whatever that might be!—and Harris, in a fit of caution, took this paper to Professor Charles Anthon in New York City. That celebrated language-scholar may tell you for himself what he thought of this matter.

"The whole story about my pronouncing the Mormon inscription to be 'reformed Egyptian hieroglyphics' is perfectly false. * * * Upon examining the paper in question, I soon came to the conclusion that it was all a trick—perhaps a hoax. * * * This paper was, in fact, a singular scrawl. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in the rude delineation of a circle, divided into various compartments, decked with

various strange marks, and evidently copied after the Mexican Calendar, * * * but copied in such a way as not to betray the source whence it was derived. I * * * well remember that the paper contained anything else but Egyptian Hieroglyphics." And yet, Smith in his Autobiography, has the audacity to say: "Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian!"

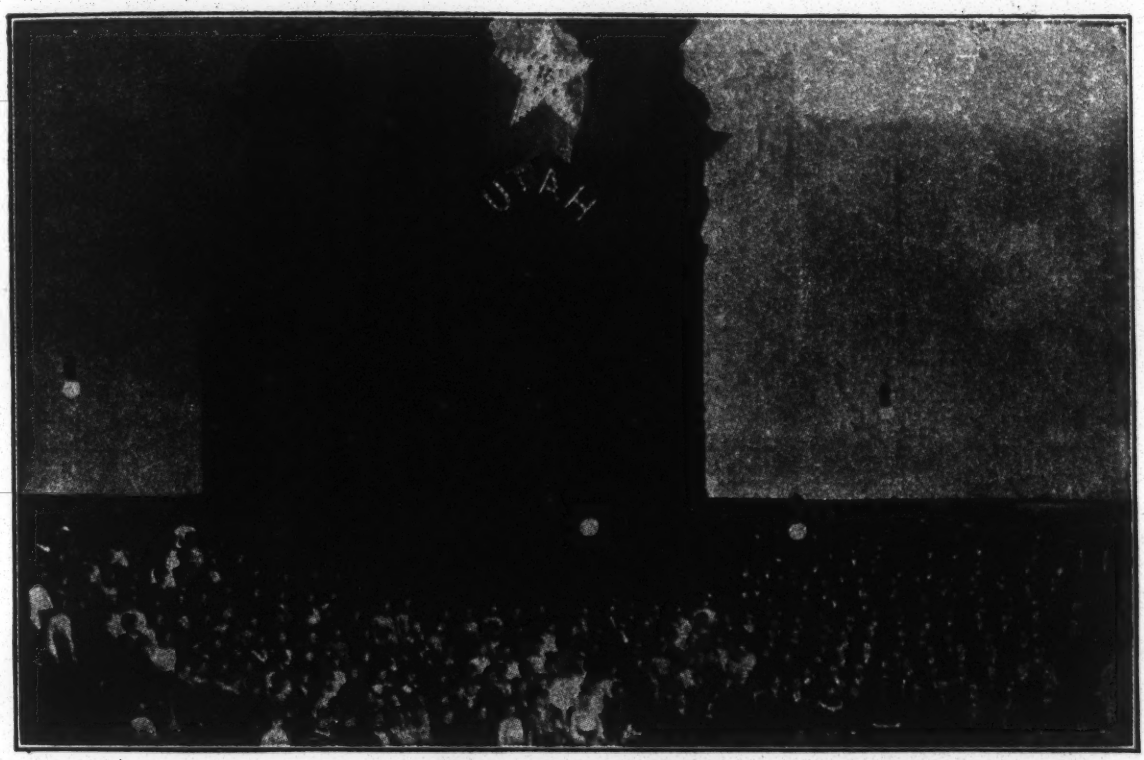
Harris had assisted Smith as copyist; but the wife of the former having deliberately destroyed some of the precious sheets, he fell into disgrace, and was superseded in his function, first, by Smith's wife, and, later, by Oliver Cowdery. The prophet had some difficulty in getting his "Bible" published; but finally, it appeared in the year 1830. A "special revelation" decreed that no one "on pain of death" should sell the volume at less than $1.25 per copy!

Now let us ask, what is the content of the Book of Mormon? The answer will be difficult of condensation. We can readily give credence to the statement that, even among the Mormons, comparatively few have read this textbook of their faith, so tedious are its pages, full of absurdities and contradictions. Briefly then, let us say that the Mormon Bible, as it is called, is divided into fifteen books, the most of which purport to be historical. The section called the Book of Mormon—though in common use that name is given to the whole collection—professes to be an abridged form of the entire narrative. Professor Whitsitt "divides the Mormon Bible into three sections, viz: the first thirteen books, presented as the works of Mormon; the Book of Ether, with which Mormon had no connection; and the fifteenth book, 'which was sent forth by the editor under the name of Moroni.' * * * The editor undertook to rewrite and recast the whole of the abridgment (of Nephi's previous

ANGEL MORONI,
TOP OF TEMPLE,
SALT LAKE CITY.

history), but his industry failed him at the close of the Book of Omni. * * * The book called the 'Words of Mormon,' in the original work stood at the beginning, as a sort of preface to the entire abridgment of Mormon; but when the editor had re-written the first six books, he felt that these were properly his own performance, and the 'Words of Mormon' were assigned a position just in front of the Book of Mosiah when the abstract of Mormon took its real commencement."

In general, the tale is this: America was originally settled by a colony of holy people called the Jaredites who, at the time of the confusion of tongues at Babel, being viewed favorably by God, were directed by Him to build vessels and to set sail upon the deep. After a voyage of 344 days, their landing occurred, some place on the isthmus of Darien. Previous to the departure, however, the Urim and Thummum had been entrusted to the care of the Jaredites, and these useful stones gave the pilgrims light during the ocean passage. Shortly after the arrival, a Divine mandate was given to



THE GREAT ORGAN.

In the west end of the Tabernacle is the Great Organ. It has been conceded by visiting musicians that this is the finest instrument in America, if not in the world. It was constructed over forty years ago, entirely by Utah artisans and mostly from native materials. The organ is blown by a 10-horse power electric motor, and two gangs of feeders furnish 5,000 cubic feet of air a minute when it is being played full. The organist is seated twenty feet from the instrument, which places him well among the choir. Undoubtedly the organ owes much to the marvelous acoustics of the Tabernacle, but even with this allowance made, it is still the most perfect instrument of its kind in existence. The total cost of the organ to date is about $125,000.

THE TABERNACLE CHOIR.—This famous body of singers was organized by Brigham Young in the early days of the State. The present mammoth organization of 500 enrolled singers (the largest regular church choir in the world) dates back to 1890, when the present conductor and manager, Professor Evan Stephens, took charge. The choir was then organized on a broader basis than before and divided into eight vocal parts, viz., first and second soprano, alto, tenor and bass. Free training classes have been held for the benefit of the members in sight reading, voice culture, harmony and composition. The choir is self-supporting financially and the members give their services freely to this phase of church work.

THE HERMITAGE, OGDEN CANON.

make "plates of ore" on which should be engraved the account of this expedition and its sequel. These colonists seem to have been reinforced later by some people from Jerusalem; but after a time dissension arose, Nephi becoming leader of one branch, and Laman of another. As years passed, the latter faction deteriorated into an impious race from which sprang the Red Indians. Desolating wars between the two divisions were frequent; but in the progress of events, both sections alike having become corrupt, God summoned the righteous survivors to go to the land of Zarahemla where they were to find a race of people who had left Jerusalem when Zedekiah was carried into Babylon. The pious, under the guidance of Alma, were baptized in "a fountain of pure water" at a place called Mormon. This was the name also of one of their latest leaders who carried on the engraving of the holy plates. It is related that Christ came to visit this people after His ascension from Palestine, and a time of prosperity and holiness ensued. But this was broken by a revulsion from the faith on the part of the Lamanites, who rose against the Nephites and began a war of extermination. Gradually, the latter were driven northward until a final stand was made near Palmyra in New York State. Here the hero, Mormon, commanded the Nephites in a bitter conflict which resulted in their practical extinction. The Lamanites, who had already established themselves in South America, were now left as undisputed conquerors of the Northern America until the white invasion after the coming of Columbus. After this disastrous defeat, Moroni, the son of Mormon, in the year 384 A. D., hid the sacred records in the hill called Cumorah. And it was there that, under the direction of the angel Nephi—or Moroni, as it is elsewhere stated — Joseph Smith asserted that he found the hallowed plates, more than 1,400 years later. We need scarcely say that not one word of this pretended history can be substantiated by what is known regarding the aborigines of America.

Such, then, is the story running through this burlesque Bible, of which the making was instigated by avarice and ambition. Brigham Young has said: "Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not, is of Anti-Christ." Could blasphemy be more colossal?

Space would fail, to speak of the extravagances of this strange Book, and of its blunders, even in grammar. In "The Story of the Mormons," by W. A. Linn, we read: "When Nephi and his family landed in Central America 'there were beasts in the forest of every kind, both the cow, and the ox, and the ass, and the horse.' * * * If Nephi does not prevaricate, there must have been a fatal plague among these animals in later years, for horses, cows, and asses were unknown in America until after its discovery by Europeans. Moroni *** is still more generous, adding to the possessions of the Jaredites sheep and swine and elephants and 'cureloms and cumoms.' Neither sheep nor swine are indigenous to America; but the prophet is safe as regards the 'cureloms and cumoms,' which are animals of his own creation."

The same authority (Linn, writing in 1901) tells us that in the course of time since its publication, more than 3,000 changes have been made in the Mormon Bible.

Of distinctive doctrines advocated in this sacred volume of the Latter-Day Saints, we may not now write. It should

be noted, however, that in it are incorporated portions of Holy Writ, chiefly from the prophecy of Isaiah; and strange though it seems to find the pure and gracious Saviour mentioned on such pages, Christ does figure somewhat in the narrative. But of the real Mormon doctrine regarding Him, we intend to speak again.

It should not be overlooked that this bogus Bible contains copious predictions regarding Joseph Smith himself. The best thing we know about the book is that it strictly forbids polygamy.

MAIN STREET, SALT LAKE CITY.

In the Book of Jacob this is distinctly stated: "Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you hath save it be one wife." The morality of this sentence is less lame than its grammar! The teaching, however, was reversed by a subsequent "revelation."

Third: The Book of Doctrine and Covenants. This volume, according to its original title-page, contains "the revelations given to Joseph Smith, Jr., for the building up of the kingdom of God in the last days." The work was first published under the title of "The Book of Commandments," at Jackson, Missouri, in 1833. Two years later, another edition appeared, the contents of which purported to be "carefully selected from the revelations of God and compiled by Joseph Smith, Jr." In August of 1835, this collection was formally accepted by the church. Dr. Kinney, the author of our excellent handbook for study, informs us definitely that "the Book of Doctrine and Covenants is composed of seven lectures on faith and one hundred and thirty-six alleged revelations from God, said to have been received by Smith, Cowdery, Rigdon, Partridge and John Whitmer. It must be said, however, that most of the revelations were given through Joseph to some one, or else given to that other person in the presence of Joseph. It would seem that the Lord could not be trusted to give a revelation to any one unless Joseph was around to see that everything was all right."

Many of these revelations were intended, it is to be feared, to advance Smith's personal interest; and he himself admitted that he had been too free and fre-

quent in transmitting them. Toward the end of his career, the product of his inspired moments was inspected by a council before being foisted upon the church at large. The Mormon organization has still as an article of faith that any chief prophet of that body can issue an authoritative declaration, or "revelation," of God's will regarding a debated point. In Frank J. Cannon's book, "Under the Prophet in Utah," we obtain, from a modified Mormon point of view, the spectacle of President Woodruff reversing the former holding of his church respecting polygamy.

The thirteen Articles of Faith issued under pressure, by Smith, in 1842, shall, we trust, be considered in another paper under the head of religious belief.

Fourth: The Pearl of Great Price. This includes the Articles of Faith just now mentioned, some garbled Scripture, part of Joseph Smith's Autobiography, and the Books of Abraham and of Moses. Our readers will be entertained by an account of the procuring of the works last named. While the Mormons were yet sojourning in Kirtland, a traveling showman came to the town, bringing some Egyptian mummies in his collection of curiosities. As Smith had claimed that his plates were engraved in Reformed Egyptian hieroglyphics, he became interested, and suggested the purchase of the mummies by the church. Two papyri—such as it was the custom of the embalmers to enclose in the wrappings of the dead—were discovered, and Smith set to work to decipher the characters on these rolls. Behold! According to his statement, they were found to contain the writings of certain of the patriarchs. To Josiah Quincy and Charles Francis Adams, who visited Nauvoo in 1844, the arch-imposter showed the inscriptions, at the same time saying, "That is the handwriting of Abraham, the Father of the Faithful. This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the creation from which Moses composed the first Book of Genesis."

This effrontery is but characteristic of the most of Joseph Smith's declarations. Shall we not have pity for the poor, misguided people who follow such a Prophet and such counterfeits of religious books?

SUGGESTED TOPICS FOR DISCUSSION.

1. What is the attitude assumed by the Mormons toward the true Bible?

2. The Book of Mormon. (a). Motives for its invention; (b). Story of its alleged finding; (c). Its contents; (d). Discrediting circumstances.

3. The subordinate sacred books of the Mormons. (a). The Book of Doctrine and Covenants; (b). The Pearl of Great Price.

SHOWERS OF BLESSING.

By Mrs. Mary E. Robeertson, Pittsburgh, Pa.

NOTE—Mrs. Robertson has a daughter teaching in Pressly Memorial Institute. It was while making a home for her daughter that she was privileged to do and witness for Christ. If mothers could accompany their daughters to the mission fields the earnestness of our purpose in behalf of un-Christianized people would be an object lesson.—Eds.

I THINK it may interest some of you who have stones in those mission buildings in Egypt, to hear from an onlooker something about the work of grace that has been going on among the students of Assiut College and Pressly Memorial Institute.

In order that the home workers may enter into the ministry of intercession for Egypt, it is necessary that they have a sympathetic and therefore an intelligent knowledge of the facts.

During the two years in which it has been my privilege to live among the missionaries there, I have seen much of both sides of mission life; but one conviction stands out above all others, viz: that we have nothing to fear now, but our own prayerlessness. I wish, however, to speak of special results, of special efforts, in 1911 and 1912.

The Y. M. C. A. of Assiut College arranged for special evangelistic services, in the College Chapel, for ten days in January of each year.

These meetings were, in each case, preceded by meetings for prayer, every night, for a week or two.

The principal speaker is the pastor of one of the village congregations.

He is "a man with a message" but he is pre-eminently a man of prayer.

When he graduated from Assiut College a few years ago, he called upon the President to say "good-bye," and to express his gratitude for the assistance of the Christians in America, which had made his graduation possible.

He asked the President, then, to unite with him in prayer, that God would accept and use him as a minister of the Gospel. This prayer has been abundantly answered. He is one singularly blessed in his ministry to his own congregation, but he has also special gifts as an evangelist; attracting not only students, but professional and business men, and ladies of wealth and leisure. I have often heard Dr. Torrey, Mr. Sunday and other noted evangelists, but I have never seen audiences more visibly affected by the attractive power of the Gospel, than those I have seen addressed by this Spirit-taught Egyptian pastor. It is a peculiar sensation to look on, and see in a face, the conflict of a soul, without having understood one word of the message that produced it!

The direct result of these meetings in 1911, was the pouring out of a spirit of prayer. In the Pressly Memorial Institute little groups of four or five girls would get permission to meet at a given time for prayer in a corner of the Chapel, or in a certain room. It was known that a large majority of the girls belonged to one or another of these groups.

One little Mohammedan girl, eleven years old came to her teacher one evening, in tears, to ask why it was, that often when she was praying to Jesus, she would all at once find that she was not thinking of Him at all, but about her clothes, or her play!

Every evening at six o'clock, the boys at the old buildings gathered for half an hour, in the Chapel, for prayer and praise; and as the summer heat came on, they met, instead, in the court outside;

and there they stood or knelt, for their half hour of prayer, seemingly unconscious of any presence but that of The Hearer of Prayer.

Out at the new buildings, the sunset hour was fixed upon as their hour of prayer and one will never forget the impression made by the sight of these boys — a hundred, perhaps, — making their way by twos and twos, quietly and reverently to the outskirts of the campus, along the slopes of the dyke; or to the banks of the Canal; then falling flat down upon the ground; and as the volume of prayer increased—for these prayed aloud—one could liken it to nothing but the moaning of sea waves, as they break upon the shore.

If—

"Satan trembles when he sees
The weakest saint upon his knees"

we also know that "the Kingdom of Heaven suffereth violence, and the violent take it by force."

One morning in May, I was wakened at six o'clock, in the old buildings, by the sound of singing aud prayer in the Chapel. As it did not cease, I enquired what it meant; and was told that the College students had asked permission of the Faculty, to use the Chapel for an all day of fasting and prayer "that God would uphold them in their prayer life when College closed, and they returned to their Christless homes, and villages, and would keep them from backsliding."

One hundred of the boys and girls, made a profession of their faith in Christ, that year. Before the coming of the special speakers in January, 1912, missionaries and students met every night to pray that God would send a blessing. As the interest increased, an all day of prayer was observed; and during that day, a "naughty" little girl of the Pressly Memorial Institute discovered herself;—or shall I say—she discovered her Saviour? She was utterly broken; and her teacher and her companions guessed the cause, and waited—every one noticed the change in this little girl.

She was monitor, that period, for her class. One day she came to her teacher with her record book and sobbed out, "Please, teacher, do not ask me to keep this book, any more. I can not be monitor, for the girls get angry with me for giving them bad marks." The teacher soothed her and prevailed upon her to "continue in well-doing;" and in due time the records were passed in.

Heading the list, was our little monitor—over twenty bad marks against her name! The teacher was distressed; explained that monitors were expected to be examples, etc., etc., and S—— was silent. Then a classmate, who could bear it no longer, rose and said, "Teacher, it isn't fair at all! S—— really has no bad marks, but, every time she had to put down a bad mark for us, she put one down for herself, too."

By the time the evangelists came, there was the good ground waiting, prepared by prayer for the good seed of the Kingdom; and from the very first, decisions were made for Christ.

The outstanding feature of the results in 1912 was a sense of God's call to *service*. "What shall I render to the Lord?" seemed the question of all hearts.

Two of the Seniors rose in a consecration service and offered to spend their summer vacation as missionaries to Moslem villages. The Chairman suggested that their support should be guaranteed, and at once a collection was taken and $120 was given or promised, exclusive of a valuable bracelet which a graduate of The Institute had placed in the plate. Later the bracelet was offered to her again, with the plea that money would be more easily utilized, but her reply was,

"Any money which I would give would not be mine, but my father's. This bracelet was a gift to me, and it is mine. Please keep it; for I want to give to my Saviour something which I prize."

Two young men, sons of Christian mothers, who had been worldly and careless were converted, and dedicated their lives to the ministry.

One of the Egyptian teachers consecrated her vacation to Christ, and has spent this past summer assisting in Miss Smith's Orphanage in Cairo, instead of taking rest.

Two school girls were guided to speak for Christ to the Moslem servants in their home, with the result that one of them, a Moslem girl, gives every evidence of being a believer in Christ as her Saviour, and every day they teach her to read her Arabic Bible.

These, and many other incidents which might be mentioned, prove, I think, that the daily "sowing of the seed," in our Girls' School and College; in Chapel and and Bible Class, has taken root in these young hearts; although a *new messenger* is sometimes privileged to gather them in, to the garner of the Lord.

Have you "cast any bread upon the waters" in Egypt, for Jesus' sake?

If so, I say confidently, you "shall find it, after many days."

A STORY OF AN INDIAN WOMAN.

By Henrietta Moore, Sialkot.

A NIGHT in December, 1899, stands out in the memory of one who was then a new missionary. At 4 A. M. that night, Miss Mary Campbell and her "little sister" arrived in Gujranwala at the end of their journey from America. About an hour before their arrival at Miss Corbett's home, there went out from it a lovely Christian young woman, Piyari. For her to depart and be with Jesus was far better and as we looked on her smiling face, our tears were stayed. As if to fill the vacancy in that home, God sent Isharo, a young inquirer, to be taught and trained for Him. Isharo was a high-caste Hindu widow about twenty years of age. At the Scotch Mission Hospital in her village she heard of the Great Physician who heals sinners. She became interested and when she did not need any more medicine she kept going to the hospital to hear more of these wonderful words of life. The doctor's wife, (herself a missionary-physician) became interested in the fair young woman, visited her in her home and did what she could to comfort her when her father died. She was an only child and so heir to all her father's houses and lands and gold, but this could not satisfy her heart. When she expressed a desire to become a Christian, the missionaries thought best to send her to Miss Corbett for further instruction before baptism.

When she went out and locked the door of the house that had always been her home, taking nothing with her but her two children (a boy of one year and a girl of two and one-half years), it may have been as well for her that she did not realize how much she was giving up—that this home and property would no longer be hers. Uncles and cousins were ready to take possession of the property and to disinherit one who denied the

honored religion of her fathers, and cast in her lot with despised "beef-eaters."

In the mourning for her father, she had pulled out all her front hair and there was just a fringe about her face as it was beginning to grow in when she came to Gujranwala.

After a time she entered the Girls' School to learn to read, and was doing nicely, but even in the mission school there were emissaries of evil who sowed seeds of discontent, and let her know there were people near by who would be glad to show her kindness (?). The family of a Hindu official lived on the Compound adjoining our Mission Compound and it seems this man's wife sent a servant to invite Isharo to come to see her. No mention of this was made, however, before Miss Corbett. On the morning of April 30, Isharo had some words with the woman servant who cooked for the school girls, because she refused to give food to her children before the regular breakfast time. Miss Corbett was away attending Mr. McClure's funeral and Isharo, without consulting anyone, took her children and stepped across into the next Compound to call on that Hindu woman. The only missionary on the ground was wholly inexperienced, and when she learned where Isharo had gone, her first impulse was to follow her, but the only advisers at hand opposed this. Some said she would come back of herself as she had gone; but that day passed and others followed, until days had grown into weeks, and still no word of Isharo came. All we could do for her was to pray and God answers prayer.

The history she gives of the events that followed is that the people on whom she had gone to call took her to the railway station in their closed carriage and told her they were taking her to Gujarat where she had relatives. It was only when she got off the train that she discovered she had been traveling in the opposite direction and was now in Lahore. She tells little of how she passed the days there, but her uncles learned of her where-abouts and took her to Gujarat. There she was not allowed to go outside their house, but was told that even yet she might be restored to her position in the Hindu community. Whether or not she realized just what the position of a Hindu widow would be when she had no father to shield her, she still wanted to be a Christian. After a time her uncles took her to her native village and there she succeeded in getting to the house of an Indian Christian worker, but without her children. Hindus gathered outside the house with clubs and threatened violence, but God protected His own. It was thought best that she be baptized right there in the presence of those who knew her. Lest there be an uproar, the Deputy Commissioner of the District was invited to be present. The crowd was shown that only ordinary well water was used in the ordinance of baptism.

The children remained as Hindus in their paternal grandfather's house, the boy until his death, a year or two ago; while the girl is still there. Although she is fifteen, her wedding has been delayed until next year by unpropitious circumstances. Isharo is now allowed to see her daughter, but *never alone*. If she were to say to her the things that are in her heart, she would not be allowed to see her again.

Now, some one will ask what service this sister has undertaken for the Master. She is not a Bible-woman, or teacher, or nurse. Hers is another; shall I say a higher calling? In a measure it combines all these. She is a wife, a mother, *a daughter-in-law*. Her husband is the Medical Assistant in the Bawa Lakhan

Leper Asylum. They have six as bright, clean, attractive children as one often finds. The mother's skillful fingers make many neat garments for them and she is as keen on giving them an education as most American mothers are. Her interest extends beyond her family to the poor lepers and to women in neighboring villages. She often speaks to us of those she wishes us to visit.

She reads well and among the women attending our recent Bible School there was no more intelligent Bible student.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

DEAR FRIENDS:

Your Simla girls are rather neglecting you, I fear, but the six weeks' vacation flies away so swiftly that it is gone before we realize it.

Imagine your American girls "hob-nobbing" with nobility! It was just a lovely adventure and we enjoyed immensely the afternoon in Vice Regal Lodge. We were invited the previous week to a Y. W. C. A. tea with Lady Hardinge. It was quite exciting to be going to meet the "First Lady in the Land" in her own home. As Americans, we felt so ignorant of the customs of English society, but as our gowns were not of the most extreme fashion, we were confident that no one would see our knees shake. Moreover, determined that our unfamiliarity with the etiquette should not be detected, we had practiced courtesy and "Your Excellency," with much dignity and gravity (?). But, alas! the result was not so very successful in my case and I fear it was rather embarrassing to Miss McConnell, Miss Hamilton and Miss Cleland, who because of their "second term dignity" feel much responsibility for me.

The Vice Regal Lodge, as you may remember, is beautifully situated as a citadel on the mountain top, commanding a view of Simla and the eternal snows in

THE VICEREGAL LODGE FROM THE GARDEN, SIMLA, INDIA

the distance. This summer home for the representative of the English throne in India, is about two miles from the central part of Simla. It is a massive stone building and its charming situation makes it, indeed, exceed in picturesque beauty, many of the homes of our American multi-millionaires. The entrance to the grounds, built as the lodge of the English manor house, guarded by the dozen Indian soldiers, who arose and saluted us as we entered, adds to the dignity. The long road leading up to the mansion delightfully rustic and affording views, rarely beautiful, of valley and mountain range, must be restful indeed, to the busy Viceroy and his family. As the jin-rickshaws, in which we were riding, approached the house, we passed several guards. The flag bearer in his red uniform and white gloves, standing like a statue at the official entrance, was rather awe-inspiring but we soon felt at ease after entering the spacious rooms, for we were received with such graciousness by the niece of Lady Hardinge and by her friend, Miss Hewitt, whose father was the master brain of the Delhi Durbar.

The Yellow ball room where we were received, was a mass of beauty with the brilliant electric lights, so rare in India. We were soon asked to come to the tea service table in an alcove, where tea was handed to us in dainty china cups. Delicious chocolate cake, "just like mother used to make," and candies were served.

Sewing for an Indian hospital was next in order, while some of us were given patterns of lovely roses to cut. These were to be applied upon big lamp shades for the new Vice Regal home in Delhi. The ease and grace with which many of the titled ladies and young women of society plied the needle and wielded the scissors, showed that they were not amateurs. The cordiality and grace with which Lady Hardinge greeted her guests, as she entered the room late in the afternoon gave us a glimpse of her attractive personality; her interest in all the work and her keen appreciation of the musical program proved her a gracious hostess. Those of us not "to the manor born" took mental notes and were able to make our farewell courtesies to "her excellency" with much more grace than we could summon on entering. We came away with a very loving remembrance of our Lady Hardinge and her friends and with our loyalty strengthened to the English Government.

I wish that you might have been there and enjoyed the evening with us.

Very lovingly,

LOIS M. BUCHANAN.

Simla, India.

KALKA SIMLA RAILWAY, ARRIVED AT SIMLA, INDIA.

EDITORIAL.

A MONUMENT OF GRATITUDE.

Our attention is called to the monument of figures in this issue shown for its possibilities.

The Thank-Offering Secretary under direction of the Women's Board has extended the time for receiving Life Membership fees and special gifts in behalf of building a School at Tanta, Egypt. If we study this monument of figures aright we will become interested in its project. To turn all those figures right sideup, and have them represent the necessary funds must include a wealth of enduring love, devotion, and more or less self-denial.

We will hardly become interested in these figures if we do not place ourselves in the right relation to the need of such a fund as the figures represent. The need of a school at Tanta, Egypt, was discovered when Mrs. Campbell and Mrs. Hill visited Egypt. The purchase of the ground for the school buildings is associated with one of the most beautiful circumstances in the history of our Women's Missionary activities.

The accumulation of Life Membership fees, held in sacred trust until God guided in prayer the giving of the sum to the girls in Egypt, and the joy of a great host of women having made this possible by the investment of *Twenty-five dollars* each, for a Life Membership fee, is only equalled now by the greater multitude that is crowding to build this monument of gratitude. When this Building for the education of the girls in Egypt is complete what a procession of Egyptian girls will come to meet the host of United Presbyterian Women and children in the home land for this enduring monument of Christian womanhood, not in stone only, but in lives to the third and fourth generations even throughout eternity.

Christian women (of the United Presbyterian Church) in America would you help uplift the women of Egypt and give them a knowledge of Christ, their only Saviour?

If so, you NOW have the opportunity by contributing to the building of the Girls' Boarding School, Tanta, Egypt.

ANNA B. WATSON, M.D.
Physician in Charge of Tanta Hospital.

* * *

A HAPPY NEW YEAR.

O glad New Year! The whole wide world
Reaches welcoming hands to thee.
We hope to be happy with thee, New Year;
We intend to give if we can not spend;
We intend to serve if we can not lend.
God keep us faithful to the end
Of this happy, bright New Year.

How easy it is to say that when our own hearts are light and happy. We say a good deal more than the social custom would imply. A Happy *New Year* to our readers and friends one and all. Can we help each one as we say a Happy New Year, wishing it will not bring it.

You can not even coax happiness from

a New Year. Love, service, loving obedience, diligence in business, contentment in God's ways, faithfulness in what He has committed to us, sympathy for those less fortunate, all these are essentials. And when this New Year, like all the predecessors, shall have become old, may it carry with it more of the meaning of a *"Happy New Year"* than is often conveyed in the formal greetings of this festive season.

* * *

Is there any way to calculate what this monument of figures may represent. The missionary problem of the Church to-day is not primarily a financial one; it is far exceeding that, it is the only hope for the Church to avail itself of the more abundant life of Christ by obedience to His commands. The Church needs a great purpose even a gigantic task, something which will call out its energies, its greatest love in self-denial. May it not be that in this supreme effort now to give to Egypt's girls a share from our great store house of Christianity, may it not be that the light we shed from our Christian homes will be the most vitalizing influences to our home Church. They in Egypt are in outer darkness, multitudes and multitudes are waiting the coming of the women of the United Presbyterian Church. To be able within the next six months to make this school at Tanta a sure thing is enough joy for the women of the United Presbyterian Church to forever inspire them for any task they may in the future undertake. If we are sincere in our purpose to help bring the world to Christ, we can not overlook the Christ-given missionary possibilities of the present need.

May we not see in this monument of figures a decisive privilege of showing gratitude to God for a religion we enjoy and that has no parallel. Let the women of the United Presbyterian Church, *all the women,* especially those more highly favored with means resolve that this thing shall be done. If we fail to do our part what right have we to say the task will be accomplished by others.

* * *

Can there be anything more inviting than the possibilities of TWENTY-FIVE DOLLARS for the erection of the School at Tanta?

* * *

No method of calculation can be given whereby we can ascertain the enduring wealth of a Christian education to the girls in Egypt.

* * *

ON TO WASHINGTON.

With the coming of the New Year, many of our women will now be turning their thoughts to the coming convention in Washington in May. To all who are looking forward to it, this New Year's Message is sent. It seems to me that there are three things that are necessary preparatory to the convention.

The first is prayer, *definite* prayer for those who have the leadership of the convention, *definite* prayer in making the program and for the fulfilling of that program, *definite* prayer that each speaker may be the mouth piece of the Holy Spirit, and *definite* prayer for the local committee in planning their arrangements. This can be done by each society forming prayer circles having as their chief object these specific things. Those who were acquainted with the inner working of the great Chicago Convention are fully convinced that such conventions "come not but by prayer and earnest supplication."

The second thing is, that now is the time to begin to make your plans to attend the Washington Convention. The officers of the various Presbyterials, who have not already done so, should as soon as possible, get in touch with the societies that are entitled to send delegates.

One thing that encouraged the local committee last year was the very fact that early in the year, reports kept coming from various parts of the country that many were planning to attend.

The third thing is that where a Presbyterial can send but one delegate when they are entitled to more, now is the time to see if there are not some women in the Presbyterial who will pay their own traveling expenses, when they are appointed as delegates. I have in mind an eastern Presbyterial which was entitled to five delegates last year, yet was only able to send one, but three others of that Presbyterial volunteered, if appointed as delegates, to pay their own traveling expenses; they were appointed, they came, they received the same privileges as the other delegates and carried home to their societies and Presbyterial the enthusiasm and inspiration of the Convention.

In closing, let me urge you to pray for the Washington Convention, plan to attend it, have great expectations for it and you will not be disappointed.

MRS. JAMES E. WALKER,
First Vice-President of Convention.
Chicago, Illinois.
December 20, 1912.

* * *

Send all money intended for the SARAH FOSTER HANNA MEMORIAL FUND to Mrs. M. R. Barr, 266 East Bean Street, Washington, Pa.

* * *

United Presbyterian Cook Book, price one dollar. Send orders to Women's Missionary Magazine, Xenia, Ohio. Proceeds of sale of Cook Book devoted to Frenchburg Dormitory by Mrs. Jeanette Alter, Compiler of the Cook Book.

* * *

Every twenty-five dollars given either by individual or missionary society will do twofold work. Give to the fortunate name a Life Membership in the Women's General Missionary Society and HELP BUILD THE SCHOOL AT TANTA.

The present is the time of all the times for us to work. The Christian Church is on trial. The world knows the ability of the Church to do its Lord's will if it has the manifestation of love and faith. If these are lacking, then the power to do is gone.

YOUR ATTENTION, SECRETARIES

It is about time for sending out the blanks to gather the statistical report for another year and we ask that great care may be taken in filling them out by the Congregational as well as by the Presbyterial Secretaries. There were only six reports out of the sixty-seven sent in last year, which were correct. Let us try to have each Presbyterial report perfect this year.

If there has been a change in the Recording Secretary, will you please send her name and address to

JENNIE H. CLARK, Statistical Secy.,
622 Jefferson Avenue,
Washington, Pa.

STUDY FOR THE MONTH.

FEBRUARY — THE CHINESE WOMAN.

Prayer — For the Christian women leaders in China.

Text Book—"China's New Day."

Scripture—Mark 5:21-43.

Roll Call—Name of a lady missionary or Chinese woman.

Topics for Study

1. Compare the position of women in China with that of women of other Oriental countries.
2. What has Christianity done for the women of China.
3. The dangers and opportunities of this period of social transition in China.
4. Debate—Resolved that work for women will have a greater influence on the future of China than that for men.

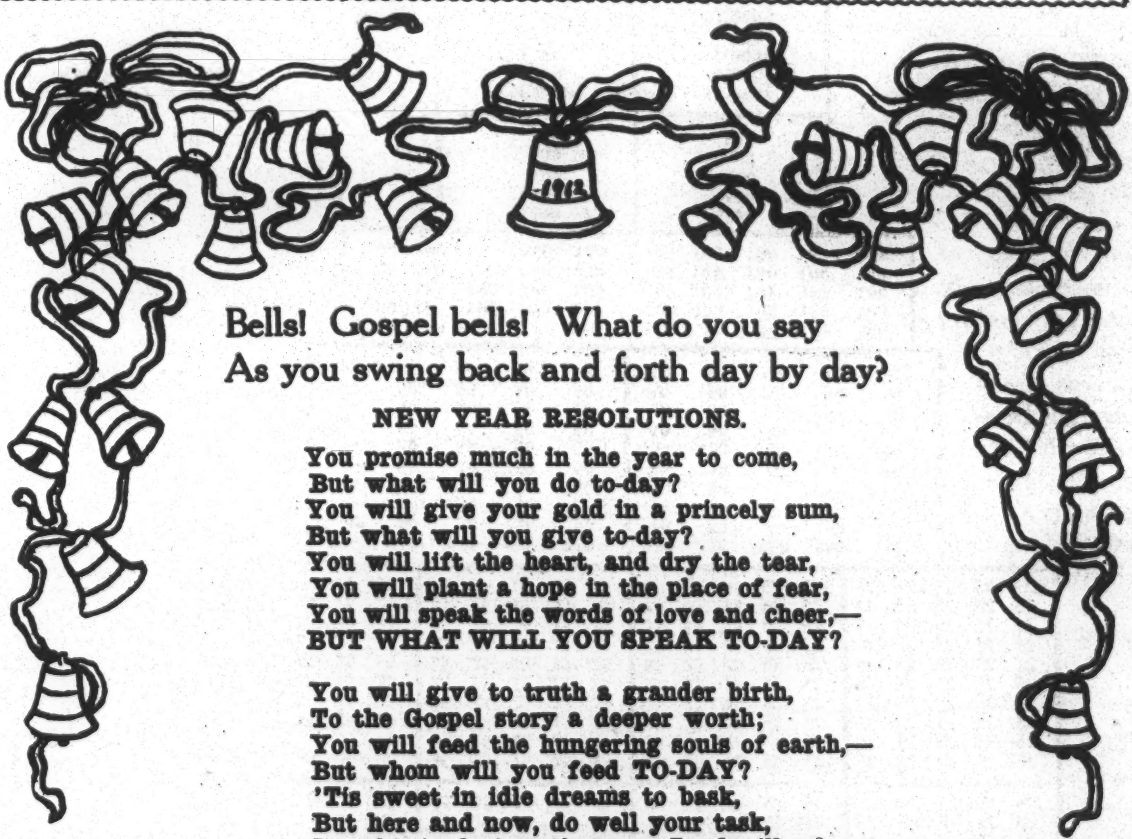
MORMON STUDY—The sacred books of the Mormons. The Mormon Bible. Who wrote it?

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

NEW YEAR RESOLUTIONS.

You promise much in the year to come,
But what will you do to-day?
You will give your gold in a princely sum,
But what will you give to-day?
You will lift the heart, and dry the tear,
You will plant a hope in the place of fear,
You will speak the words of love and cheer,—
BUT WHAT WILL YOU SPEAK TO-DAY?

You will give to truth a grander birth,
To the Gospel story a deeper worth;
You will feed the hungering souls of earth,—
But whom will you feed TO-DAY?
'Tis sweet in idle dreams to bask,
But here and now, do well your task,
For this is the question your Lord will ask,—
What have you done TO-DAY?

Adapted from a selected poem.

IMPORTANT ACTION.

The Treasurer of the Women's Board closed her books for the regular 1912 Thank-Offering on January 1, 1913.

At the urgent request of interested workers over the church the Board, at its meeting November 19th, authorized the treasurer to keep her books open for Life Membership fees (Senior and Junior) and Special Thank-Offerings until after the Annual Convention, May, 1913, to be held at Washington, Pa.

All such offerings should be paid through the regular channels, in order to get credit in society and Presbyterial treasurers' reports.

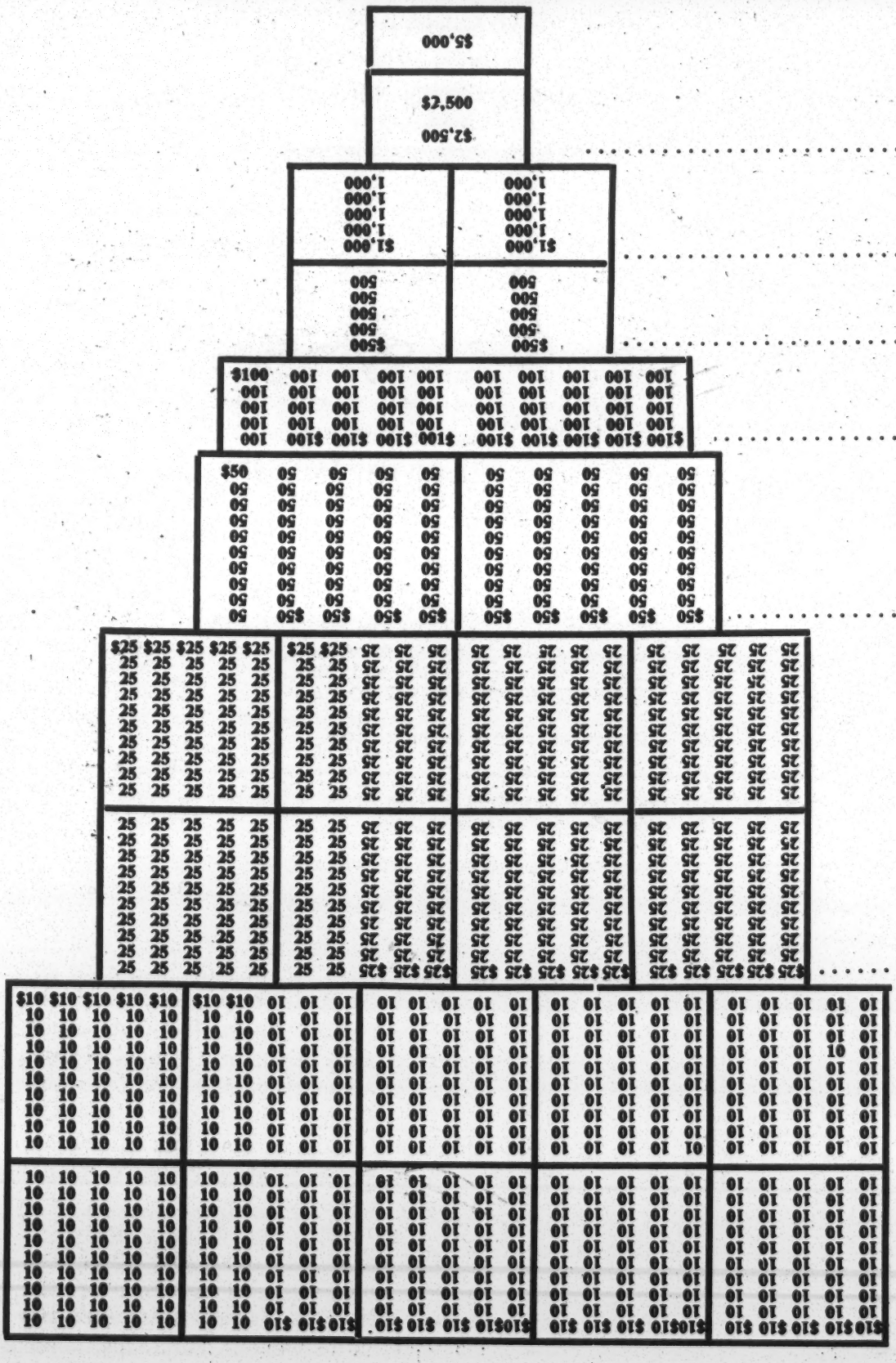
At the meeting of the Women's Board December 3rd, it was decided that all Junior Life Membership fees should be used as a memorial fund in connection with the Girls' Boarding School, Tanta, Egypt, in memory of Mrs. John A. Wilson, late editor of the Junior Missionary Magazine, and Mrs. N. Wylie Stevenson, late Junior Secretary of the Women's General Missionary Society.

It is earnestly hoped that parents of the Juniors and the many friends of Mrs. Wilson and Mrs. Stevenson over the church will assist liberally in making the memorial fund what it should be.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Annual Convention, Washington, Pa., May, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$50,000

AN EARNEST APPEAL.

The "Monument of Gratitude" found on the opposite page speaks appealingly for itself.

It tells its own story and needs no elaborate explanation.

It will appear in each month's Magazine until the June number, and as the gifts indicated on the different blocks are paid into the treasury of the Women's Board, the figures will be given **right side up.**

☞It is earnestly desired that not a single dollar of the regular Thank-Offering given at the 1912 "Ingatherings," may have to be used in the erection of the Girls' Boarding School at Tanta, Egypt. That entire fund will be needed for the support of the regular work in the several departments. To take from it for this building, might cripple the work along other lines.

☞Shall we not have the full $50,000 paid into the treasury by May 13, 1913, when the celebration of the twenty-fifth birthday of our blessed Thank-Offering movement will be held in Washington, Pa., where the first Thank-Offering was laid upon God's altar by the women of the church?☜

What a glorious monument it will be, if the figures on all the blocks will find their right places by April 10, when the sums received have to be reported for the May Magazine. Reader, keep watch in the Magazine from month to month for the changes made in the figures.

What a grand Hallelujah! will go up from the interested women and children of the church when the last block has its figures turned **right side up!**

And what joy there will be in heaven over the vision of thousands of souls saved in Egypt through the Christian education of its daughters in our Boarding School at Tanta!

The Plea of the Monument.

Its plea is not to the "rank and file" of the members of the 874 Women's Missionary Societies who in a large measure have given liberally to the regular Thank-Offering in the fall of 1912. Its plea is specially to two classes: **First**—To the members of societies of whom the Lord could not say, "They have done what they could." **Second**—To the 50,000 women who are enrolled as followers of Jesus, but who are not identified with the work that God, through the General Assembly, has given into the special care of the women of the church to support.

Very many in the two classes named are in God's sight bountifully able financially to invert the figures on the monument, that indicate the largest sums, viz: One $5,000, one $2,500, ten $1,000 and ten $500. Others there are who could invert the fifty $100, the one hundred $50 and the remaining two hundred and forty-four $25, without experiencing the first taste of self-denial.

May all such clearly hear the voice of the Lord saying to them:

The silver is mine, and the gold is mine.

—Haggai 2:8.

..They shall come into the treasury of the Lord.

Joshua 6:19.

A BOARDING SCHOOL FOR GIRLS, IN TANTA, EGYPT.

Anna B. Watson, M. D.

An educational wave has swept over Egypt. Fathers and brothers are demanding an education for their daughters and sisters. Young men who are educated are DEMANDING educated wives.

The question arises, will this education be Christian or non-Christian?

Egyptian women stand on the threshold of a new day. From out of the dreary emptiness of the past, they are crying for that which the women in Christian lands have possessed for centuries.

Christian women in America, would you help uplift the women of Egypt, and give them a knowledge of Christ, their only Saviour? If so, you now have the opportunity by contributing to the building of the Girls' Boarding School in Tanta.

Tanta, the third city in Egypt, is a bigoted Mohammedan centre. Could you look in, on your Moslem sisters, and see their idle, vacant lives, you would understand the urgency of this appeal.

Through medical work many secluded harems have been opened, and the girls from these harems would be the ones to come to the boarding school.

To gather the girls from these homes would be conserving the missionary efforts, and thus it would be an economic work to follow women's medical work with boarding school work. The two would harmonize with each other.

LOT FOR GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

When our representatives—Mrs. H. C. Campbell and Mrs. J. B. Hill—were visiting in Tanta, Egypt, they found the Girls' School being held in a rented dwelling house,—one not at all adapted to the needs of the school. The missionaries urged the purchase of a lot in a very desirable portion of the city, at a cost of $15,000.

Providence plainly indicated to the Women's Board how the lot could be secured. It is paid for in full and the deed will be the property of the Women's General Missionary Society. In a leaflet soon to be published, Mrs. J. B. Hill will tell the story of how the money was procured for the purchase of the lot, and Mrs. Campbell will tell of the great need of a Girls' Boarding School in Tanta.

At least $50,000 will be required for the building which should be erected as soon as possible. Can we not have the full amount paid into the treasury of the Board, or fully pledged, before the Annual Convention in Washington, Pa., next May?

JANUARY, 1913, LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY FOR THE SILVER ANNIVERSARY THANK-OFFERING.

SENIOR LIFE MEMBERS — Continued.

$25.00 Each.

Mrs. Jennie Miller, McKees Rocks, Pa.

Miss Margaret J. Currie, Second Church, Monmouth, Ill.

Miss Jennie McCahon, Knoxville College, Knoxville, Tenn., by W. M. Society.

Mrs. Annie K. Johnson, Chartiers Congregation, Canonsburg, Pa.

Mrs. Isaac Wyke, Robinson Church, Pennsylvania.

Miss Mary Glover, Aid Society, Fourth Church, N. S., Pittsburgh, Pa.

Mrs. S. L. Ainsworth, First Church, Des Moines, Iowa, by her mother, Mrs. Peter McCormack.

Mrs. C. P. Proudfit, by Y. W. M. Society, First Church, Des Moines, Iowa.

Mrs. F. M. Hawley, Chester, West Va.

Mrs. E. E. Douglass, by Y. W. M. Society, Indianola, Iowa.

Mrs. S. E. Gilmore, Eleventh Church, N. S., Pittsburgh, Pa., by her children.

Mrs. Anna Large, Eleventh Church, N. S., Pittsburgh, Pa.

Mrs. William G. Ure, First Church, Omaha, Neb.

Mrs. Mary A. Balph, Highland Church, New Castle, Pa., by her husband.

Mrs. M. J. Stevenson, Trafford, Pa. A birthday gift.

Mrs. J. C. Marshall, Trafford, Pa., by W. M. Society of Stewart's Station Congregation.

Miss Euphemia Greenwilt, Scottdale, Pa. Money given in memory of her mother.

Miss Hannah Patterson, McKeesport, Pa., by Westmoreland Presbyterial.

Miss Mary J. Campbell, India, by the women of congregation at Stronghurst, Illinois.

Mrs. M. D. Telford.

Mrs. Lucinda Genger.

Mrs. M. J. Frampton.

Miss Rena Espy.

Mrs. Scott Mayers.

Mrs. Albert Edeburn.

Mrs. F. M. Mitchell.

Mrs. Jennie Sample.

Mrs. W. J. Snodgrass.

Nine by Mrs. S. J. Mitchell, West Middlesex, Pa., who made herself a Life Member one year ago.

Mrs. Edward Stotz, Ingram, Pa., by her Junior Society.

Mrs. Peter Swan, by Mrs. Joseph Hay, President of W. M. S., Waterloo, Iowa.

Miss Elsie French, Zagazig, Egypt, by Mrs. Joseph Hay.

Mrs. Florence W. Watson, Princeton, Indiana.

Mrs. Mary E. Dowell, by W. M. Society, Coin, Iowa.

Dr. William S. Cook, Beaver Falls, Pa.

Mrs. C. C. McCoy, Second Church, Monmouth, Ill.

Mrs. Hugh A. Gabby, Pawnee, Neb., by her mother, Mrs. E. A. Brownlee, Ninth Ave. Church, Monmouth, Ill.

Mrs. S. A. Park, Eighth Church, N. S., Pittsburgh, Pa., by her son, John C. Park.

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Miss Margaret J. Pollock, Germantown, (Philadelphia,) Pa.

Mrs. A. G. Skellie, Argyle, N. Y.

Mrs. J. A. Harsha, Argyle, N. Y.

Mrs. J. W. Harsha, Warrington Ave. Church, Pittsburgh, Pa. A Christmas gift by the Y. W. M. Society.

Mrs. Anna J. Shane, Oakdale, W. M. Society, McDonald, Pa.

Mrs. J. Alvin Campbell, Washington, D. C.

Mrs. Margaret Mitchell, Washington, D. C.

Miss Edna Sloan, Sixth Church, Pittsburgh, Pa., by her mother.

Mrs. A. R. Robinson, Sixth Church, Pittsburgh, Pa., by Mrs. Alexander Dempster.

Mrs. A. M. Sturtevant, Sixth Church, Pittsburgh, Pa., by her sister, Mrs. H. C. Bair.

Miss Elizabeth McCahon, India.

Mrs. Andrew Watson, Egypt.

Miss Fannie G. Bradford, Khartoum, Sudan.

Mrs. Charlotte Claney Lambie, Sudan.

The four missionaries by a friend in Sixth Church, Pittsburgh, Pa.

Mrs. Hannah McLean McCreary, Doleib Hill, Sudan, by Miss Jane Denham, Shadyside Church, Pittsburgh, Pa.

Mrs. J. A. Sloan, Pittsburgh, Pa.

Mrs. Emma Coulson, Pittsburgh, Pa.

Miss Mary Kelso, McDonald, Pa.

Miss Lizzie Waddle, Kenton, Ohio, by her sister, Mrs. Anna M. Campbell, Rochester, N. Y.

Mrs. Mary A. Montgomery, Grove City, Pa., by Butler Presbyterial of which she has been treasurer 13 years.

Mrs. George J. Henninger, Secretary of Herron Hill Missionary Society, Pittsburgh, Pa., since its organization.

Miss Mary A. Workman, City Missionary, by congregation of Woodlawn, Pa.

Mrs. Elinor Kirkwood Russell, Kerman, California.

Mrs. J. R. Alexander, Assiut, Egypt.

Miss Elizabeth Gordon, India. Retired missionary.

Mrs. Anna Clokey Drury, Troy, Ohio.

The four by a friend, First Church, N. S., Pittsburgh, Pa.

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

Margaret Hughes, Oakmont, Pa., by Junior Society.

Charles Horatio Wheeler, III, Second Church, Wheeling, W. Va., by his aunt, Miss Sarah E. Hare.

Isabella McCaffrey Paul, Second Church, Wheeling, W. Va., by her aunts, Elizabeth and Martha Paul.

Martha Jane Morgan, Second Church, Wheeling, W. Va., by her aunt, Miss Jane McKee.

Lillian Ziun McCrea, Second Church, N. S., Pittsburgh, Pa., by Sabbath School class, Miss Elizabeth Lysle, teacher.

James Hunt Wishart, by Junior Society, First Church, N. S., Pittsburgh, Pa.

Ruth Shipley, Junior, First Church, N. S., Pittsburgh, Pa., earned by faithful attendance.

John Miller Marshall, by Junior Society, First Church, N. S., Pittsburgh, Pa.

Matthew McKinney McKim, Jr., Swissvale, Pa.

Helen Virginia Davidson, by Junior Society, Ingram, Pa.

Frances Margaret Barringer, Junior Society, Ingram, Pa.

Robert F. Galbreath, by Junior Society, Woodlawn, Pa.

Doris Elizabeth Shanks, by her uncle, Caledonia Congregation, Wisconsin.

Theodore John Risher and Allen Foster Greer, Canonsburg, Pa., by a friend of Mrs. N. W. Stevenson, the late Junior Secretary.

Marian Caroline Sturgeon, Grove City, Pa., by her grandmother, Mrs. Caroline Sturgeon, Darlington, Pa.

Ruth Shremp, Beaver, Pa.

Pauline W. and Frances Louise Robertson, Chester, N. H., members Young Helpers' Society, Salem, N. Y.

Harold Kistler, Houston, Pa., by his parents.

Glenn Reed, Houston, Pa., by his own efforts and the help of his sister.

Marie Patterson McDonald of Robinson Run Junior Society, McDonald, Pa., by Mrs. S. M. Deahl and her class of girls.

Grace Ramsey, Calcutta Congregation, Ohio. Grace is 4 years old and she earned her ten dollars by selling "mend-its" and helping her uncle to gather turnips and potatoes.

QUESTION.

Can a Life Membership fee of $25.00 be designated for the Mrs. Sarah Foster Hanna Memorial?

Answer—No Life Membership fee can be credited in two accounts. The Life Membership fund and the Mrs. Sarah Foster Hanna Memorial fund are kept in separate accounts. The Life Membership fees—Senior and Junior—during the Silver Anniversary Thank-Offering year, which will close June 1, 1913, are all to be applied to the erection of a Girls' Boarding School, Tanta, Egypt.

ANNUAL THANK-OFFERING CONFERENCE.

MRS. W. D. MORROW, Thank-Offering Secy., Monongahela Presbyterial.

For several years Allegheny and Monongahela Presbyterials have united in holding a Thank-Offering Conference early in the fall. These meetings have always been well attended and helpful, but we believe that the concensus of opinion was, that the Conference of September 18, 1912 was the "best ever." As we were leaving the room such expressions as, "Weren't the talks fine," "I enjoyed every minute," "I wouldn't have missed the Conference for anything," greeted our ears and gladdened our hearts. Every chair in Calvin Hall was occupied and additional chairs were carried from the Board rooms, until the room was fairly packed.

Five Presbyterial Thank-Offering Secretaries were present and congregations in the vicinity of Pittsburgh, were well represented by Thank-Offering Committees, Junior Superintendents and Presidents of Senior Societies.

For the first time a young woman had a place on our program. Miss Mabel Weitzel ably presented the "Present Needs of the Foreign Department." She emphasized the need of more tithe payers, more women who will give a Thank-Offering over and above all other gifts, more women who are willing to consecrate their time, more who are willing to "pray the Lord of the harvest to thrust forth laborers" and more young women who are willing to say "Here am I."

Mrs. W. I. Wishart, presented the needs and opportunities in the Freedmen's Work.

Mrs. J. L. Miller gave us a glimpse of our Home Mission work, speaking of the need of more prayer in behalf of the Indian Work and of the great need of a dormitory at Frenchburg, Ky. Mrs. F. A. Gaut told of the benefits of the Parsonage work.

Mrs. Porter spoke on what the Thank-Offering has done for the Departments of work. She presented facts and statistics showing how every department of work had been developed, strengthened and a large part of the support provided by this blessed love offering of the women and children of the church. Last year, missionary societies contributed $1,700 to the Parsonage Work and $17,000 was paid out in loans. Only $6,288 of the support of the Freedmen's Work came from society contributions and $11,101 from the Thank-Offering

Each Presbyterial Thank-Offering Secretary told what was being done in her own presbyterial for the 1912 Thank-Offering. Mrs. T. H. B. Brownlee told of the effort being put forth by Chartier's Presbyterial to honor the memory of Mrs. Sarah Foster Hanna. Mrs. Harvey and Miss Anna Y. Thompson were among the first to send their gifts in loving remembrance of their friend and former teacher. Mrs. Booth of Westmoreland and Mrs. Maxwell of Steubenville brought encouraging reports concerning the Thank-Offering work in their respective Presbyterials. Allegheny and Monongahela reported a goodly number of life memberships to help swell the 1912 Thank-Offering.

These cheering messages were followed by a general survey of the work throughout the church by Mrs. Porter. Every indication seems to point to a larger offering for 1912 than ever before. The new boxes, the seals, the life memberships, the special gifts, the earnest prayer and consecrated efforts all contributing to bring about an interest and a zeal

that can be felt, as our Board women go from place to place making addresses.

A round table on "Methods of interesting in the Thank-Offering Work" completed the program. Scarcely a woman left until the meeting closed at 4 o'clock. Questions were asked, discussions followed, and almost half an hour was spent in comparing methods, telling how Thank-Offering services were conducted and pleas made for more co-operation from mothers of Juniors in training the boys and girls of the church in grateful and regular and systematic giving.

One worker spoke a word of warning lest plans and methods might cover up the true Thank-Offering idea. Gifts should be placed in our boxes in recognition of the blessings that come into our lives and then when "Ingathering Day" arrives no added stimulus will be needed to call forth an offering that shall be a "fit return." May God speed the day, when the spirit of love and gratitude shall so permeate the life of the church that Christ shall no more have reason to say "were not ten cleansed, but where are the nine?"

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

CHINA'S NEW DAY—
THE CHINESE WOMAN.

SUGGESTED PROGRAM.

SING—No. 132, 216.

SILENT PRAYER—That God may give to each one a vision of the needs of China's 200,000,000 women.

BIBLE LESSON—Jesus and the maiden. Mark 5:21-43.

PRAYER—For the women missionaries and teachers as they face new and untried conditions.

PAPER—Woman's privilege in China under the old regime.

PAPER—Sketch of the life of a noted Chinese woman (The Lady Ts'oo, the Empress Dowager or Dr. Hu King Eng.)

TALK—What differences would there be in my life if I had been born in China?

TALK—What encouragements should I note to-day, if I were a Chinese woman?

PRAYER—For the girls of China, that, in this period of social transition, they may be led in paths of truth and purity.

ROLL CALL—News item from China.

SING—147:1, 2, 4.

"The devotional exercises are conducted at the monthly meeting by the President, who, in turn, calls on members for prayers and Bible reading. The roll call is often responded to by Scripture along some special line of thought. Music is interspersed in the program."

BESSIE GILKEY BLACK,
President of Y. W. M. S.
Mercer, Pa.

RESPONSIBILITY.

The Old Year has gone with its good and evil, its successes and failures, its joys and sorrows. The New Year has been duly ushered in with a clear page ready to receive anything offered to it. Herein lies our opportunity, likewise our responsibility. What shall we record?

Does the thought weigh heavily as a New Year's message? Only by realizing that life is not just one song, but a field in which to labor with Eternity as the goal, will we begin to measure up to our responsibility.

Some one has said, "Responsibility is our response to God's ability." Success or failure will depend on the use we make of our God-given talents. If the honey-bee works hard its short life-time of three months and gathers less than a half-teaspoon of honey, yet by the combined efforts of its kind, supplies the world's markets, should we count it less worth while for us to follow the plan made for us back in Eternity?

The young women of the Church hold the key to the hearts of womankind, two-thirds of whom are yet in darkness. Are we using the key diligently?

Let us come a little closer. Of what moment are you in your society? Every individual member is responsible for the success of the organization. It is essential that each one be punctual, faithful, loyal. As members of a society, we form one body. If the hand refuses or neglects to work, the foot to act, the eye to see, the ear to hear, the body is maimed, partially helpless. By your hearty response, the whole society is strengthened and made useful; by your forgetfulness or indifference, the weakness thus occasioned cripples the whole Church and retards the saving of the world.

"God is able," but He is counting on us to do our part, respond to Him. It is well to think that we can do something for the Kingdom, else we would not be here. Let us not show lack of faith in God by continually speaking of ourselves as "of no use." We can be of use if we will. May our response be "Here I am; send me."

IDA B. LITTLE.

ELEANOR W. MACONACHIE.

MEMORIAL HOSPITAL,
SIALKOT, INDIA.
November 5, 1912.

MY DEAR GIRLS:

The week before our Annual Meeting commenced I received a letter from Miss Little notifying me of the fact that I had been selected by the Women's Board to be supported by the young women of the Church.

Although I am a stranger to you all, I seem to have known of your work ever since I came to India, two and a half years ago, as your first representative is a personal friend of my own, and I am very pleased to be associated with her in representing the young women of the Home Church.

Some of you may be aware that I come from the Emerald Isle. My home is in County Antrim. I was trained in the Richmond Hospital, Dublin. When the period for training had expired, I was appointed Assistant Superintendent. I need scarcely say what opinion I had formed of the Superintendent, or the Hospital Management, when I tell you I remained in that position for nine years.

I resigned, owing to sickness in my own home, in 1909. During that time I met Dr. White, who paid us a short visit,

on her way to America. She, knowing my thoughts were turned toward the mission field, suggested my name to your Women's Board, and after some correspondence, I was appointed a missionary to India. No doubt you are aware I am at present located in the Memorial Hospital as Superintendent of Nurses. Later on I will write you something of our work here.

In giving you this brief account, perhaps I had better mention that I belong to the Irish Presbyterian Church in which three of my brothers are ministers.

I am, yours sincerely,

ELEANOR W. MACONACHIE.

Some Extracts from a Letter Sent to Mrs. W. H. Reed, by Miss Elsie Grove, New Missionary to the Sudan.

"We had a most pleasant voyage. The sea was delightfully smooth most of the time—a little choppy two days—so there was very little seasickness. I did not feel just "brand new" for two days but it remains for me to find out what seasickness is on my return voyage. We had about three hours of sight-seeing in both Naples and Gibralter.

We were in Alexandria from Monday evening to Thursday. The trip up the Nile was as pleasant as could be expected. We reached here Friday afternoon one month to the very day from the time I left home. So after getting the dust and dirt of travel removed, we felt about as good as new.

I take my two Arabic lessons early in the morning over at Doctor Giffen's, which is about three miles from here. My first lesson begins at 6:30. As I can not go so early by car I have to go on a donkey. But I am glad to get that much over before the heat of the day sets in.

Our building here is just about finished as far as they are going to take it at present. I have one of the new rooms upstairs and expect to be very cozy and homelike when I get all my things here and in shape. *Khartoum North.*

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

November 12, 1912. — An adjourned meeting was held in the Board room, Mrs. Porter conducting devotional exercises, read the 15th chapter of John and Mrs. Sands led in prayer.

Freedmen's Secretary received reports from Mrs. Alter; W. P. Ware, Riceville, Tenn.; Mrs. Sophia Cox Johnson; Sarah B. Davis, Townsville, N. C.; Rev Wm. McKirahan, Norfolk, Va. and Rev. R. W. McGranahan.

The one dollar offer for subscription for literature in Literature Department is discontinued. Orders on books will be filled according to agreement. Mrs. I. H. Milliken has been elected to fill one of the vacancies on the Board.

November 19,1912.—The regular meeting of the Board was held at regular time and place. Miss E. D. Brown conducted devotional exercises, after singing part of 34th Psalm, Miss Brown read the 67th Psalm. We were then led in prayer by Mrs. Yourd, Miss Little and Miss Brown.

Mrs. J. M. Cunningham and Mrs. R. A. McConagha were elected to serve on the Interdenominational Committee for the Summer School of Missions at Boulder, Colo.

Home Missions Secretary read reports from Washington, D. C.; Pittsburgh, Kansas; San Antonio, Texas; Oklahoma, City, Okla. Miss Stevens was reappointed to continue her work in Oklahoma City until April 1st.

Miss Laura Sawhill's time expired November 1st, in Ingleside Mission, San Francisco, Cal., her services were highly recommended and much appreciated by the Home Mission Committee.

A very encouraging report was received from Miss Allen, Florence Ave. Mission, Los Angeles.

Mrs. Wm. S. Cook and Mrs. Ada K. Wilson were appointed to attend the Annual Meeting of the Council of Women for Home Missions which will meet in Chicago, December 4th and 5th.

The quarterly bulletin will not be printed this quarter on account of free literature sent out at this time on all departments of our work.

Young Women's Secretary reported one new society organized this month in the First Church, Mercer, Pa.

Thank-Offering Secretary reports the offerings from the societies for 1912 most encouraging.

The regular Thank-Offering account will close January 1st, 1913, but the accounts for special offerings and Thank-Offerings for Life Memberships will be kept open until June 1, 1913.

Freedmen's Secretary reported that the Juniors of Canton Bend had raised $5 to be used as memorial for Mrs. John A. Wilson.

Mrs. J. D. Sands was elected Second Vice President to fill the vacancy caused by the death of Mrs. N. W. Stevenson.

Our new member, Mrs. I. H. Milliken was elected Junior Secretary.

December 3, 1912.—The regular meeting of the Board convened at ten o'clock. Miss E. D. Brown conducted devotional exercises, after singing three verses of Psalm 8. Miss Brown read the eleventh chapter of Hebrews. Mrs. Porter and Miss Brown led in prayer.

Treasurer reported receipts for month $6,942.40; disbursements $15,864.12.

The following action was taken: That the Statistical Secretary adhere to the printed rule of closing her report on April 15th.

Young Women's Secretary reported two new societies: Sharon, Pa. and Rushville, Ind.

Freedmen's Secretary read reports from Mr. Arter, Arlington, Ala.; Mr. Cotton, Camden, Ala.; Rev. John A. Cotton, Henderson and Prairie.

Rev. McKirahan reports that Mrs. Chantler who has been ill for some time is able to assume her duties.

Rev. Tarter, assistant at Henderson, who met with an accident, and is unable to attend to his duties has resigned and is with his son at Bristol.

It is with great pleasure we report that Mrs. J. W. Harshaw has consented to serve on the Board and that our two new members—Mrs. I. H. Milliken and Mrs. Harshaw were present at our meeting today.

Mrs. Wm. S. Cook and Mrs. Ada K. Wilson left this evening to attend the meeting of the Council of Women for Home Missions and will visit our mission at Tama before returning home.

Prof. McClenahan of Assiut College was introduced to the members of the Board who felt highly favored to have one direct from the field talk, and discuss the great work there.

Foreign Secretary reported she had in her possession the Deed for the Sangla Hill property, a plot of ground containing 19 acres. And that she had pledges for all cottages and for the salaries of all but two of the new missionaries sent out.

A report from Miss Anna Martin of Sialkot Boarding School.

Miss Jamison is to commence work in the new school at Sangla Hill.

The following changes in Statistical blanks were adopted: Jubilee and Life Membership Fees in column designated except when given as Thank-Offering. In filling out blanks group the societies first the Women's, second Young Women's and last all the Junior Societies.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

Our hearts were touched by the pathetic pictures, portrayed so vividly by Mrs. McClure in the December Magazine, but sympathy aroused is of little use unless it leads to action.

The money for the Sarah Foster Hanna Memorial is to be used for girls such as those, in both India and Egypt.

Now that the regular Thank-Offerings have been given the Societies are turning their attention to the Memorial, and generous responses are being received from all parts of our Church.

Gifts are still coming from graduates of Washington Seminary under Mrs. Hanna, the most recent being from a member of the class of 1852. Two members of the class of 1846 have sent their offerings. From a letter which accompanied one of the gifts we quote the following, "I feel that I must send you a token of my love and admiration of our dear Mrs. Hanna's great work in the cause of education for girls in our Mission fields. In 1875 Mrs. Hanna sent me a Constitution and all necessary instructions to organize a Missionary Society in my husband's congregation, Elderton, Armstrong County, Pa. This I did on Thanksgiving day after services, and it is still a flourishing Society, led by daughters and others.

"I am the only one living, who was present at that meeting. Because Mrs. Hanna's interest in Missions took a deep hold on our hearts we were led to devote a little son to the Egyptian Mission. God took my boy home but still he accepted the gift.

"In 1891 I bade my youngest son farewell for India. For over twenty years he has been a successful educator of the boys of India. He has just written that in the College there are one hundred and twenty-nine students a very small part of whom are Christians. I have been starting prayer circles to plead with the loving Saviour that the Holy Spirit may brood over and win these more than one hundred bright intelligent boys for Himself."

A member of the Washington Seminary class of 1853, who is also a member of the First Church of Washington, Pa., has given One Hundred Dollars to the Memorial.

The first response from the *Young* Women's Societies was from the same Church, being a contribution of One Hundred Dollars.

Treasurer's Report for the month of November, 1912.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns	Young Women's Special	Contingent Fund	Women's Ass'n Work Home for Aged People	Temperance	Miscellaneous	TOTAL
Allegheny	25.00			5.00		5.00							3.00	1.00	39.00
Beaver Valley	39.00	220.00	65.00	5.00	5.00		5.00			1.00	5.00				345.00
Boston	30.00		45.00	10.00	30.00	5.00		7.00							127.00
Butler	60.00	38.00	10.00	5.00	15.00		2.00	5.00							135.00
Chartiers				10.00											10.00
Chicago	23.00	128.00	33.00	12.00	29.00	2.00	2.00	12.00						1.00	242.00
Cleveland										10.00					10.00
Concordia				7.00	5.00										12.00
Idaho	7.00	25.00	12.00			3.00									47.00
Illinois, Central														522.50	522.50
Illinois, Southern	19.00	275.00	12.00	8.00	5.00		2.00	2.00					1.00	2.00	326.00
Iowa, Northwestern	5.00				5.00										10.00
Kansas City	5.00	20.00	5.00												30.00
Monmouth	5.00	29.00	5.00	2.00	8.00										49.00
Monongahela	66.00	1712.00	135.00		246.00										2159.00
Muskingum	26.50	136.50													163.00
New Jersey	5.00		5.00			2.00				10.00					22.00
Oklahoma	10.00				5.00										15.00
Puget Sound	13.00		12.00	4.00	10.00		9.00	4.00				1.00			53.00
Rock Island	4.00	73.00	31.00		25.00	4.00									137.00
San Francisco	4.00	21.00													25.00
Sidney	16.00		18.00		8.00		2.00	2.00					1.00		47.00
Steubenville	30.50	40.00				5.00									75.50
Westmoreland	24.00	79.00	46.00		4.00	5.00									158.00
Wheeling														1.00	1.00
Mrs. W. L. Taylor		275.00													275.00
S. S., Norris Square, Philadelphia		125.00													125.00
Mr. and Mrs. Geo. M. Paden		50.00													50.00
Friends, First Wilkinsburg		150.00													150.00
Townsville, N. C.					30.00										30.00
Interest and Rent	5.00	14.34	7.50								298.85			42.50	368.19
M. S. Class, First Allegheny	35.00														35.00
Refund					4.00										4.00
Mrs. B. M. Stevenson	25.00														25.00
Parsonage Repayments									1120.21						1120.21
TOTAL	482.00	3410.84	441.50	68.00	434.00	31.00	22.00	32.00	1120.21	21.00	303.85	1.00	5.00	570.00	6942.40

Junior Magazine Reserve Fund, $5.00. Legacy, Miss Susan Parr, a late member of the Harmony W. M. S., Central Illinois Presbytery, $522.50.

PARSONAGE REPAYMENTS: Whittier, California, $26.50; Tulsa, Oklahoma, $55.50; Lincoln, Nebraska, $75.00; McClellan Heights, Davenport, Iowa, $24.98; Evanston, Illinois, $246.50; Arkansas City, Kansas, $41.67; Guthrie, Oklahoma, $55.50; Manhattan, Kansas, $52.73; Eighth, Chicago, Illinois, $94.00; Third, Spokane, Washington, $108.00; Allison Park, Pennsylvania, $41.63; Pitcairn, Pennsylvania, $50.00; Second, Tacoma, Washington, $35.29; Warrington Avenue, Pittsburgh, Pennsylvania, $86.00; Ewing, Nebraska, $40.88; Rock Island, Illinois, $69.38; Roosevelt, Oklahoma, $16.65.

Total Receipts, $6,942.40; Total Disbursements, $15,864.12.

MRS. J. B. HILL, Treasurer, 5680 Bartlett, Street, Pittsburgh, Pa.

Tanta Girls' Boarding and Day School

TANTA, EGYPT

(From Foreign Annual Report, 1912.)

"The present school is housed in a rented building under very adverse conditions. The fact that the Women's Board has given authority for the purchase of new grounds and the erection of a suitable building has greatly encouraged the entire school and opens up a large opportunity. . . . . What a privilege it is to open the door of a wider sphere of life not only in improvement, and development of mind, but also in strength of character and beauty of soul—to the daughters of Egypt."

WILL WE BUILD? WE WILL BUILD!!

WILL YOU HELP BUILD!!

(From Foreign Annual Report, 1912.)

Miss McMillan relates the following interesting episode in the history of the school, during the past year. She writes: "The subject of the essay given by one of the girls at the graduating exercises was 'THE EGYPTIAN GIRL: HOW SHALL SHE MAKE A SUCCESS OF LIFE?'

"It met with a hearty response from every heart, and how proud and happy the mother was! She who had never known what it was to have any freedom outside the four walls which she called home, or anything of the pleasures of education her heart was fairly bursting with joy as she told in her simple-hearted way how she had been unwilling to let her relationship to the girl to be known in order that she might hear what people would say about her dear child, and when she heard only words of praise and approval from every side, her face was fairly lighted up with mother love and joy."

Lot purchased and paid for in life membership fees.

Cost of Building - - -	$50,000
Amount paid to February -	$14,600
What will YOU do for the remainder?	$35,400

THIS WAS TAKEN WHEN EX-PREMIER TANG SHAO YE, CAME TO WASHINGTON AS IMPERIAL CHINESE ENVOY TO THANK THE U. S. GOVERNMENT FOR THE REMISSION OF ABOUT $14,000,000 INDEMNITY. TONG SHAO YE, AND WU TING FANG, CHINESE MINSTER TO WASHINGTON, IN CENTER OF GROUP; THE OTHERS ARE CHINESE STUDENTS IN UNITED STATES.

Photograph, Courtesy of Chinese Educational Mission to U. S. A., Mr. Chung, Secretary.